

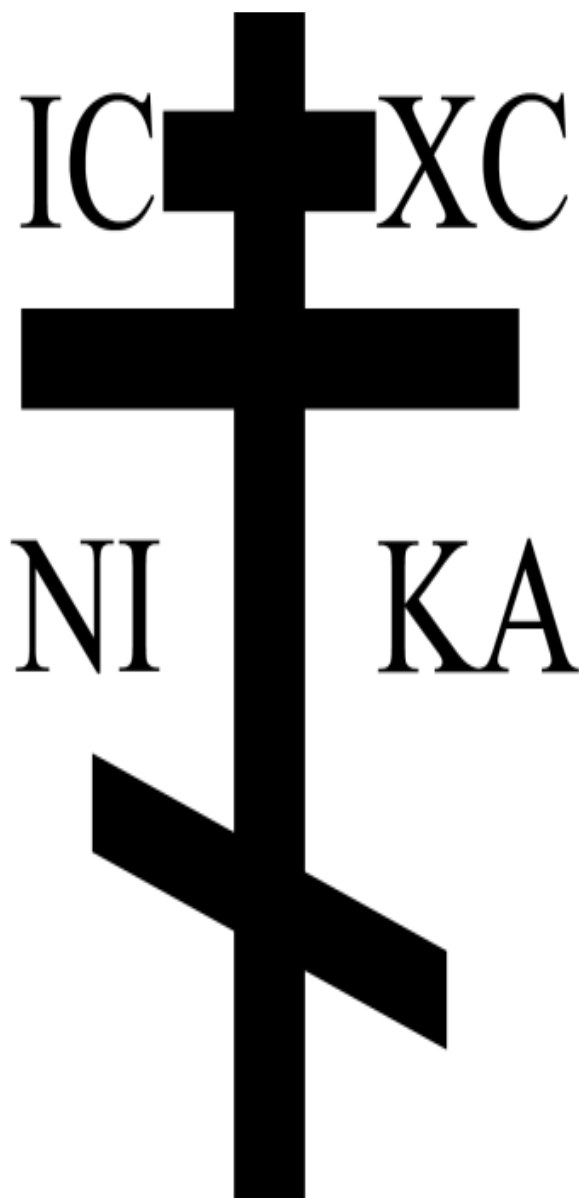
Priest Professor PhD Academician
DUMITRU STĂNILDAE



THE ROMANIAN PHILOKALIA
- VOLUME II -

„Into this connection of each step of the human destiny to the world, it is manifested the wide, cosmic character of the vision of Saint Maxim. The lifting up of the man to God, it must cross through the phase of a turning back at the state of nature. The feeling must become a pure sensitive perception, and the reason must regain its objective firmness. From the entire system of Saint Maxim it is detached a great confidence into nature and into the human reason. Everything it is made by God according to a reason and all are understood and committed normally, according to a reason. Only the passion it is irrational, because it hasn't been created by God. The divine commandments have their reasons; the sin comes always from a detachment of the will from the reason of the nature, and the virtue from the reestablishment of the agreement between the will and the reason of the nature. "Because there isn't anything irrational into the reason of the nature". But immediately after the will decides to work according to the reason of the nature, it is not alone anymore, but it has the grace of God helping it. That's why a pure state of the nature, separated from the godlike Grace, there doesn't exist into the Orthodox conception. "And if there doesn't exist anything irrational into the reason of the nature, rightly, immediately the will moves according to the reason of the nature, receives the work of God to help". It is natural to be like that, once the reasons of the nature are of divine origin, and the things are carried on in their natural movement by the providential energies of God."

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PHILOKALIA

OR COLLECTION FROM THE WRITINGS
OF THE HOLY FATHERS WHICH
SHOWS HOW THE MAN CAN BE
CLEANED, ENLIGHTENED AND
BECOME PERFECT

VOLUME II

MAXIMOS THE CONFESSOR. Ascetic
Word. Heads about Love. Gnostic Heads.
Questions, Bewilderments and Answers.
Explanation at the Lord`s Prayer.

TRANSLATION¹, INTRODUCTION AND
FOOTNOTES BY

**DUMITRU
STĂNILOAE**

¹ Translated in English language, by the will of god, by the most worthless from men: Marius Golea. This translation has been finished at 21 November 2015, at the celebration of the **Entering into the Church of the Mother of the Lord**.

Preface at the First Edition from 1947

With the will and help of the Merciful and Almighty God, we can now to give at the light of the printer the second volume of the Philokalia, comprising few of the writings of Saint Maximos de Confessor. The fulfillment of this deed in under the hardships of the time being, it is due to the love which was awakened into our people towards this book. It is a love which affects even the brave printing workers of the Archdiocesan Printing House from Sibiu, which, with a great enthusiasm, doubling their powers of work and working even overtime, they have managed to edit this volume in the record time of less than a month.

I am especially indebted to thank:

His Eminence Metropolitan of Transylvania PhD Nicolae Bălan, who accepted the printing of this volume into the Archdiocesan Printing House, and with the wide understanding that he shows to any cultural act, he has promised the subscription for at least 300 copies of this volume for the parishioner libraries.

His Grace Bishop of Oradea PhD Nicolae Popovici, who, with the enthusiasm and the readiness which characterize him, he effectively helped at the printing of this volume with the sum of money that he has sent it to us for 200 copies from the first volume in the second edition, with which I could pay for a part of the needed paper, and with the considerable advance that he has put it at my disposal for the amount of 250 copies from the present volume, with which money I have partially paid for the expenses of the printing.

Through the assurance that he has given it to me, namely that he will go with this number of copies to the end of the printing of the entire work, His Holiness will be a main adviser and a supporter of the printing of all the volumes.

The decisive help for printing this volume was given though, again, by my good student, the hieromonk Arsenie² from Brâncoveanu Monastery. Due to massive subscription that his worthiness has provided, I was able to deal with the hardships that arose as mountains in front of printing of this volume. His worthiness can be rightly called as a leading

² It is about hieromnk Arsenie Boca.

founder of the Romanian Philokalia. After the impulse that he has been giving me ceaselessly to translate this capital work, now he is sustaining with untiring power the work of its printing. If God will help the entire work to appear in Romanian language, this act will remain related in a certain measure by the name of His Worthiness, and to the religious movement that he awakened it around Upper Sâmbăta Monastery, on the most authentic bases of the Orthodox Tradition, and with the cleanest spiritual means, of the spiritual perseverance and of the love of souls.

Being happy that I could unveil this second volume, I pray to the Good God, to help me starting straightway, even this summer, the work at the third one, which will comprise the great writing of the Saint Maximos the Confessor, entitled: "Answers toward Thalassius". The necessary paper it is partially provided, being obtained from the factory before the recent price increases, through the zeal of His Worthiness Father Ioan Cărpinișan from Petrești – Alba, who in addition has put at my disposal even a free share.

In front of the mighty work that it is realized through the printing of this book in so hard times, I have truly felt what the Apostle said: "When I weaken, then I am strong" (II Corinthians, 12, 10). The power of God is truly shown into helplessness. Therefore, blessed and praised be the Lord in everything.

Be all the ones who will read this book glorifying Him.
Bucharest, Lord`s Ascension, 1947.

Priest Dumitru Stăniloae.

The Preface of the Translator³ For the First Four Volumes

Because the first four volumes from Philokalia were printed at Sibiu, between 1947-1948, in a limited number of copies, and that's why they were soon exhausted, I have consented with the "Harisma" Publishing House, to print them in a second edition. The writings comprised into the Philokalia collection, which has reached at the 12th volume, they were much desired because they describe a progressive way of the spiritual life, with the most concrete recommendations. This way of the man's cleansing by the passions which keep him locked into the egotism of the perishable satisfactions and closed to the horizon of the always richer and eternal spiritual life. And it is not a way that has been invented by the man, but it is the way show by Jesus Christ, and on which way can advance the one who believed into Him. Christ Himself is the personification of this "way", or, better said, He Himself is the Way, and advancing on this way, it is the same with advancing in Him toward the target of consummation, at which He has elevated the assumed humanity, through the overcoming with patience of our weaknesses and of our passions, willingly received by Him, and of suffering with love of the enemies, to the crucifixion, having as result the defeating of the death and the eternity as a happy life of Him, and of the ones which will stuck with Him through the faith.

The program of the life described into Philokalia, it is a Christological program. it is the living of Christ from the power of Christ, which the ones with spiritual life, they have it inside them, through always denser prayer. It is the way toward the greatest human nobleness; it is the only way which promotes the unification of the men between themselves into Christ, being opposite to the dissensions which bring so much human sufferance.

The separation of the masterpiece of Christ from His work as a man - united with the collaboration of the man - has started to be done latter by the Scholastics, through the too much strict division into the Dogmatic and Moral Theology. It was said that the Dogmatic have to present what is God in

³ Priest professor PhD Academician Dumitru Stăniloae translated the texts of the Romanian Philokalia from the original texts from Greek language.

Himself, and what He has done for the humanity, and the Moral what the man has to do. It was overlooked the fact that what the man does, he doesn't do it alone, but he does it strengthened by Christ and His Holy Ghost. That's why in the western theological sense there isn't any writings to describe as Philokalia does, the path of the man into Christ, or of Christ into the man. In Catholicism there it is not known about an uncreated energy of Christ working into man and strengthening the work of the man, to make him advancing ever more into Christ. About such a life into Christ it is not spoken even into the Reform, not into the Neo Protestant groups. According to the Catholicism, Christ saved us by giving satisfaction to God, for the offence that was brought to Him from the sins of the people, finishing His Savior Work with this, and withdrawing Himself into heaven, and leaving on earth a replacer to be sharing to the people the merits gained by Christ through the satisfaction brought by Him.

In the Reform there the things go even further by not thinking almost at all at the Mysteries, into which the Catholicism does not see anymore the work of Christ. And into the Neo Protestant groupings there it is denied even the Cross of Christ as a mean of salvation and of defeating of the death, and even it is refused to Jesus the name of Christ, contrary to the fact that He has taken it even Himself Matthew: 16: 16-17), name which shows Him as being the Son of God.

That's why all these western forms of the Christianity, they are content to praise Jesus as somebody distant, who has brought or will bring to them forgiveness of sins, without seeing into Him the worker of the Salvation, and of the Sanctification into Him, lived (Him) into an ever greater unification through prayer, but also through the effort of the ones who lives spiritually into Christ, to liken themselves ever more to Him, through their knowledge to use His power to grow themselves up into union and likeness with Him.

**Priest professor PhD Dumitru Stăniloae
The Holy Easter, 1992.**

Saint Maximos the Confessor

The Life.

Saint Maximos the Confessor was born in 580 in Constantinople, from a noble family and he benefited of a distinguished education. Around the year 610 Heraclius the Emperor called him at his court, entrusting him with the job of the Prime Secretary. But after more three or four years, he left the position and entered into the Chrysopolis Monastery (today Scutari) from the opposite shore of Constantinople. Latter he traveled a lot. Around the beginning of the year 632 he was in Africa, friend with Sophrony the Monk, the future Patriarch of Jerusalem. This one started the battle against the Monothelite heresy which was making its appearance at the horizon.

The Patriarch Serge from Constantinople gave the advice to the emperor Heraclius, to try gaining the "Monophysites from the eastern border of the empire, to be able to use them as a help against the menace of the Persians. The reconciliation had to be done on the basis of a compromise which, letting on the second plan the problem of the two natures of Christ, obliged to admit a single work into Him. From among the Orthodox bishops was gained for this idea Cyrus from Phasis, who was at the year 360 exalted on the chair of the Patriarch of Alexandria. At 633 it is agreed the formal pact in this sense between the Orthodox and Monophysites.

But Sophrony had noticed first the peril of this compromise. He went in front of patriarch Cyrus and beseeched him on his knees, to renounce at the publication of this pact. Not succeeding, he went at the patriarch Sophrony of the Constantinople, from whom he obtained at least not to be spoken neither about a single work nor about two into Jesus Christ. According to this agreement, Sergius published at 634 a Synodial epistle. Immediately after this, Sophrony reached patriarch at Jerusalem. Sergius addressed himself to Pope Honorius, asking him to consent with his Synodial epistle, and with the concealment of the fact if there is a work or there are two works into Jesus Christ. The Pope agrees with Sergius, admitting that into Jesus Christ there is a single will (See Dr.

Heinrich Straubinger, *Die Christologie des Maximus Confessor*, Bonn, 1906, p. 7).

Straightway Sophrony also publishes his Synodical epistle (634), into which he actually makes a clear distinction between the two works into Christ, without priori saying that they are two. In the following four years there reigned a relative tranquility. The unrests begin when the emperor Heraclius publishes the so called *Echtesis*, through which, commanding silence upon the question if there are one or two works into Christ, he orders that everybody to confess a single will into Him.

Into the fight with the followers of this imperial decree it engages with all his power also Maximus. And, because Sophrony dies just in the year when appears the «*Echtesis*», Maximus becomes the leader of this fight. Between 642 and 645, he develops in Africa an intense activity for strengthening the bishops against the heresy. «He is the soul of the movement which starts from Africa, for keeping the faith clean» says (Straubinger, *op. cit.*, p. 8).

In July 845 he is involved in Cartagena into a great dispute with Pyrrhus, the former Monothelite bishop of Constantinople, in front of numerous bishops. In the same time he takes part at more synods in Africa, convoked at his advice, for the condemnation of the Monothelitism. At the end of the year 646 he is in Rome, where he stays until 649, determining the Pope Martin to convoke the Synod from Lateran, through which the Monothelitism it is also condemned.

At 648 Emperor Constantine the Second (641-668), he had given a new decree through which he stopped under a heavy punishment, to be discussed anymore if Christ was in one or two works or wills (*Typos*). Maximus and Pope Martin were the first two victims of this decree. At 635 Maximus is arrested and brought at Constantinople, where, being condemned is exiled to Bizija in Thrace. A new hearing, in the same year, in Bizija has as a result his sending at Perberis. At 662 he was brought again with Athanasius the Roman apocrisarius, and with another Athanasius, his disciple, at Constantinople at a hearing. Because they did not want to be silent upon the question if Jesus is in one or in two works and wills, it were cut to them, in front of the multitude, their tongues and their right hands, to be they unable to communicate the truth neither in speech, nor in writing. In this

way it was proved again that every piece from the dogmas of the Church it was imposed through the blood of them, who were ready to give up their lives, for the confession of it, being a matter of life, and not a simple theoretical speculation. The ones who were then sent into a third exile into the country of the Lazis, on the eastern coast of the Black Sea, where Maximos remained a simple monk to the end of his life, he passed in the same year to the Lord, as a consequence of the torments that he endured, at the venerable age of 82 years old⁴.

⁴ For this short biographical not I have used V.Grumel, *Maximose de Chrysopolis ou Maximose le Confesseur*, in Dictionnaire de Théologie catholique, tom, X, Première partie, p.448-459; Te same, *Notes d'histoire et de chronologie sur la vie de Saint Maximose le Confesseur*, Echos d'Orient, 26 (1926) p.24-32; R.Devreese. *La vie de St. Maximose le Confesseur et ses recensions*, Anal. Boll. 1923, p. 5-49; The same, *Le texte grec d l'Hypomnesticon de Theodore Spoudee*, Anal. Boll. 53 (1935), p. 49-80; Dr. Heinrich Straubinger, *Die Christologie des Maximosus Confessor*, Bonn, 1906; Hans Urs von Balthasar, *Kosmische Liturgie*, Fr. i. Br. (Herder) 1941; P. Peitz, *Martin I und Maximosus Confessor, Beiträge zur Geschichte des Monothelitenstreites in den Jahren 645-648*, in Historisches Jahrbuch 38 (1917) 213- 236, 429-458; V. Grumd, *Recherches sur l'histoire du monothelisme*, in Echos d'Orient, 29 (1929), 31 and the followings; R. Devreese, *La fin inedite d'une lettre de Saint Maximose; un baptême force des Juifs et des Samaritaines à Charlage en 632*, in Rev. de Sciences Religieuses 1937, 25-35. Especially through the works of Grumel și Devreese it was exceeded the work of E Montmasson, *Chronologie de la vie de Saint Maximose le Confesseur*, Echos d'Orient 13 (1910) 145-154. We have also consulted: O. Bardenhewer, *Geschichte der altkirdil Literatur*, Fr. i. Br., Herder, V Band p. 28-36.

The Writings of Saint Maximos the Confessor And their Order

The chronological order of the writings of Saint Maximos the Confessor were almost not at all an object of study for the researchers of his life, until Hans Urs von Balthasar, who has established with a certain approximation the dates at which were composed some of them, into his study entitled: "*Die «gnostischen Centurien» des Maximosus Confessor*" (Fr. i, Br., Herder, 1941, p. 149- 156).

1. One of the earliest writing of Saint Maximos it is "Ascetic Word"⁵.

2. To this one it follows immediately after the "Four Hundred Heads about Love", both addressed to the same Elpida⁶. The first one it is a short and simple pleading for the ascetical needs, written as for beginners. The simple manner into which it is written doesn't even let us to suspect the deep and systematizing thinking of the latter. And "Heads about Love" are, as Saint Maximos the Confessor confesses himself into the introduction, excerpts from the writings of the anterior fathers, personally stylized and ordered. That's why P. Viller have wronged when he judged Saint Maximos only on the basis of some texts extracted from this "heads", declaring him as lacked of originality⁷. In fact, those writings betray a certain

⁵ In Migne G. P. 90, 911-958, where it wears the Latin title "*Liber Asceticus*". We have placed it the first into this volume.

⁶ In Migne G. P. 90, 959-1073, with the title *Capita de Charitate* and in the Greek Philokalia, volume I (second edition, which I have at hand, at pages 201-232). It is the second from this volume. A German translation of the Liber Asceticus was given by Garbas, Breslau, 1925. I haven't had this at hand. Also, though I have ordered it, I haven't received it yet, neither the recent French translation: *Centuries sur la charité*. Preface and translations by I. Pegon, 1945, in-12, 175 pg., Paris, Editions du Cerf.

⁷ P. Viller, *Aux sources de la spiritualité de S. Maximos* Revue d'Ascèse et de Mystique (1930), 136-184, 239-268, 331-336. The same thing it is sustained by J. Hausherr in the article "Ignorance Infinie", from *Orientalia Christiania*, year 1936, page 357 and the followings, that Maximos is totally tributary to Evagrius reckoning as that one did (and also as Origen did), that the mind must not come out from itself to know God, as Dionysus the Aeropagite sustains, according to whom God it is above the mind and above the laws of understanding, being in the darkness of a supra-mental ecstasy, of a nescience, which it is outside of any knowledge. After Hausherr, at the basis of the writing of would stay on all the line the immanentism and the mental and rational naturalism of Evagrius. From Dionysus he hasn't but verbal addings, unassimilated in the ground of his cogitation. But H. U. von

verbal dependence of Evagrius Pontius, but Saint Maximos the Confessor must not be judged according to them. More than that, even into these ones, beyond the verbal resemblance, there it is revealed the lines of a conception of a personal mark⁸. Also from this time, it dates, after Balthasar:

3. Quaestiones et Dubia⁹, and

4. The Explanation of the Psalm 59¹⁰, because neither into these ones isn't observed any trace of the Christological disputes.

5. Balthasar considers that the "One Hundred Gnostic Heads", edited by Epiphanovici in "Materials at the Life and Works of Maximos the Confessor (Kiev 1917 133-36), after a manuscript from Moscow, even older than the mentioned writings, being maybe the first writing of Saint Maximos, because wouldn't betray any influence from writings of the Aeropagite, which it is not anymore the case of any other writings of Saint Maximos. On the other hand, it wouldn't betray a bigger influence than the others.

The up here writings they seem to be composed before 626, when he flees away from his monastery (maybe Chrysopolis), together with other monks, from before the invasion of the Persians.

6. Between 626 and 632 (while he is with Sophrony in Africa) must have been written the four epistles toward John, bishop of Cyzic¹¹, through which he prays him to gather together the monks scattered from his monastery, and also the former abbot George. Maximos is overseas from John.

7. It is possible that, with some time before these epistles, Maximos, in his trips, that he has been living for a while with John and they would have read and discussed together on Gregory of Nazianzus. After this common reading, Maximos left, and John prayed him from distance to explain to him the darkish places from Gregory the Nazianzus. In this way was born the second part from Ambigua (G. P. 91, 1061-1417), the more extended one than the first one (G. P. 91, 1032-1061,

Balthasar highlighted in "*Kosmische Liturgie*" the original synthesis made by Maximos between Evagrius and the Aeropagite.

⁸ So declares for instance, Hans Urs von Balthasar in "*Die gnostischen Centurien*", page 1, footnote no. 3.

⁹ G. P. 90, 785-856, It is the fourth one from this volume.

¹⁰ G. P. 90, 855-872.

¹¹ Epistles 28-31; G. P. 91, 620-625.

having an exclusive ascetical – mystical character, unlike the other one which debates the problem of the works of Jesus Christ. The older part should date from 630, at the beginning of the living of Maximos in Africa, before the outburst of the Monothelite dispute.

8. A part of this writing, the later one, it is addressed to the abbot Tomas, a friend of Thalassius. From the epistle number forty¹² it is seen that one prayed him to compose this part of the writing and the request was supported also by Thalassius, or even accompanied by a letter from Thalassius. This part of the writing occupies itself with the works from Jesus Christ. It is seen that it dates from around 634, after the outburst of the Monothelite dispute. But the fact that Maximos sustains that the work belongs in a necessary way to the nature, and even defines the nature, though he doesn't speak aprioristically about two works into Christ, but he sees only the "twofold work" (dittin energeian 1056 D), it shows that was written during the armistice that took part between the years 634 – 638. He says here that "one could not simply speak about one work into Christ (1057 B), but the two works intertwine themselves and work unitarily (1052 B), in the sense of the Aeropagite's term: theandric work (1057 A).

This is the way into which write also Sergius and Sophrony into their Synodial epistles from 634, after the agreement from that year to not speak neither about two work, nor about one work. In another way will write Saint Maximos, after 638, when the Ecthesis of the emperor Heraclius, provokes him to fight plainly. Therefore, this part from Ambigua must have been written shortly after 634, but in no case before 638.

In the time between composing the older part and the newer part from Ambigua, Maximos must have written the other major work of him: "Answers toward Thalassius" (Quaestiones ad Thalassium, G. P. 90, 243-786)¹³, into which he clarifies in a mystical – ascetic sense 65 hard places, which were sent to him by his friend, the hegoumen Thalassius. This work sends at the answer 39 (G. P. 393 B) at a place from the second part from Ambigua (1389-1392 D).

¹² G. P. 91, 633C - 636C.

¹³ This work will occupy the third volume of the present Philokalia.

So, it is written after this one, but on the other hand doesn't comprise any allusion to the Monothelite disputes, which shows us that it is older than the first part from Ambigua. This work, which has the same fundamental character as the second part from Ambigua, it was written therefore after 630 and before 633, probably around 631-633.

9.-10. The "Mystagogy", or the explanation of the Liturgy (G. P. 81, 657-718)¹⁴, and "Short Explanation of Lord's Prayer" (G. P. 90, 871-910), must be dating also from the years 631-634, moving itself into the same circle of ideas as the Ambigua and the "Answers toward Thalassius" do.

11. The "Two Hundred Heads about the Knowledge of God, and the Oikonomia of the Embodiment of the Son of God", or as entitled by other manuscripts: "Gnostic Heads" (G. P. 90, 1084-1176)¹⁵, are considered by Balthasar as being composed after "Ambigua" and "Questiones ad Thalassium", though not later than 634. They develop certain themes from the two main works of Maximos, but would not betray also a greater influence of Origen, which would show us that they were written at the beginning of the staying of Maximos at Alexandria, when he would have been reading again the works of that one. About this work Balthasar says that it is "one of the most deep and important from the many produced everywhere by the Greek Theology"¹⁶.

12. To Maximos has to belong also the short writing «Ad Theopemptum Scholasticum» (G. P. 90, 1393-1400), because two of the three evangelical places explained into it, there are also clarified in other writings of Saint Maximos ("To the One Who Smites You on the Right Cheek..." in Quaest. et Dubia; Inter. 24; G. P. 90, 804; "Do not Tough Me" in Capit. gnost. II, 45; G. P. 90, 1145).

¹⁴ Translated by us into the "Theological Magazine", Sibiu, 1934, no.: 3-4, 6-8. An Italian translation it is given by R. Cantarella, *San Massimo Confessore: La Mistagogia ed altri scritti* in "Testi Christiani", Florence, 1931. And a French translation it is published in "Irenikon", 1935.

¹⁵ A remarkable study of them, accompanied by summary translation of each head, has been given to us by Hans Urs von Balthasar *Die "gnostischen Centurien" des Maximus Confessor*. Fr.i.Br., Herder, 1941. A critic edition of them was promised in 1928 by (Byzant. Zeitschrift 28 (1928) 67) F. Skulella.

¹⁶ "... dieses Werk zum Tiefsten und theologisch Bedeutsamsten gehört, was die spätere mystische Theologie der Griechen überhaupt hervorgebracht hat". *work cited*, p. 4.

The other works in the shape of sentences, they circulate under the name of the Saint Maximos, but they don't belong to him. Therefore, don't belong to him: «Loci communes» (G. P. 91, 721-1018)¹⁷; «Capita alia» in number or 243 in G. P. 90, 1401-1462) have been proved by Disdier like having as author Elijah Edicus, from the XI or XII century¹⁸. The "Five Hundred Head Referring to Theology and Oikonomia, Virtue and Sin" (G. P. 90, 1177-1392), is in the most part of them a compilation from the works of Saint Maximos from about XI century¹⁹. Don't belong to Maximos neither the books: "De Trinitate", the treaty "De Anima" (G. P. 91, 1139-1176), a big part of the scholions at Dionysus the Aeropagite, and "Capita Practica", edited by Epiphaniou, work cited, p. 56-60.

Another group of writings it is constituted by the dogmatic - polemic writings, some of them against the Monophysitism, and other ones against the Monothelitism. The last ones have been composed in the last part of the life of Saint Maximos, after 640. A series from these ones has been edited by Combefis, under the title: "Opuscula theologica et polemica" (G. P. 91, 9-286). Of a great importance it is "Discussion with Pyrrhus" (G. P. 91, 286-354).

The other preserved letters counts 45 numbers (G. P. 91, 363-650), from which many have a dogmatic or a ascetical - mystical content.

¹⁷ To be seen from Bardenhewer, work cited, p.33.

¹⁸ This has been demonstrated first by W. Soppa, *Die diversa capita unter den Schrif ten des heiligen Maximosus Confessor in deutscher Bearbeitung und quellenkritischer Beleuchtung* (Dresden 1922; Diss), and later, independently by him, by M. Th. Disdier, *Une oeuvre douteuse de St. Maxime le Confesseur* in *Echos d'Orient* 34 (1941) 160-178. This work it is a compilation of several writings of Saint Maximos, having as author, probably, on Antoine Melissa, from XI century. The most part of these heads are excerpts, more or less literarily, from *Quaestiones ad Thalassium* and from the scholions which don't appear as being of Saint Maximos. For instance, from Cent. I head 49 to the Cent. V head 61, inclusively from the mentioned word. Cent. I heads 7 – 17 are compiled from the Gnostic Centurias from Moscow; Cent. I head 15 from Mark the Ascetic, G. P. 65, 1064 C; Cent. I 26 – 47 inclusively, from *Epistles about Love* (G.P. 91, 396-408) and from other epistles din G. P. 91, columns 580, 613, 629, 637, 640, 641); Cent. V, 72, 70–100, from *Ambigua*, and V, 62-69, from Dionysus the Aeropagite and the Scholions to his writings (G. P. 3 and 4).

¹⁹ To be seen Hans Urs von Balthasar, *Die Kosmische Liturgie*, p. 47, and about the scholions on Dionysus the Aeropagite, the study of the same one: "Scholienwerk des Iohannes von Scythopolis, in *Scholastik* XV, 1 (1940) 16-38.

The Teaching of Saint Maximos the Confessor

The vision of the world, which Saint Maximos the Confessor has left to us into his writings, it is more than in one aspect, the peak and the balance sheet of the Greek cogitation, both of the theological and mystical one and of the philosophical one (Hans Urs von Balthasar, *Kosmische Liturgie*, p. 1). His writing it is a grandiose and personal synthesis of the great philosophical currents of the antiquity, and of the main patristic ideas.

In the writings of Saint Maximos the Confessor, Origen and Evagrius, in what they have irreproachable, they meet with Dionysus the Aeropagite, with Gregory of Nyssa and with Gregory of Nazianzus; Also the acceptable ideas of the Platonism meet the ones from Aristotle, melted into a wide personal vision dominated by the Logos Who has descended through embodiment, to the lowest ones, and has penetrated, through the ascension, with His humanity, beyond all, comprising all of them; to save all the ones who want to be saved, by deifying them.

Shortly speaking, Saint Maximos gives an undiminished importance to the man, to the world and to God. Proper saying, the theme of Saint Maximos it is the ascension (anabasis) of the man toward deification. But this ascension cannot be done but only through cleansing of passions, and through the knowledge into ghost of the reasons of the world, which are the first two stairs, which anticipate the third one: the union with God and the contemplation of Him in the direct light of the reason of all the things.

The man has such a value at Maximos the Confessor than he reports all the senses of the Scripture to the inward life of the individual, not deviating even for a moment from the anthropological and ascetical - mystical explanation of the Scripture. He always returns to the description of the spiritual faculties of the man, of their functioning according to the nature, or against nature, of the temptations from the evil spirits and of the good suggestions from God and from angels, who penetrate into the spiritual life, of the states and of the inward habituations of all nuances, which are born after the influences that are produced, and of the functioning into a way or another of the spiritual powers. The answers toward

Thalassius give us in this respect a considerable psychological material.

But the inward life of the man it is not developed in an isolated way, but in a contact or in a ceaseless report of the man with the world. According to how the man adopts an attitude or another one toward the world, the function of his spiritual faculties and his inward spiritual states are modified, which at their turn are manifested into his latter attitudes.

The man is endowed with sensible perception (feeling), and with mind, the two organs of observing the reality. The fact itself that the man it is endowed with these two it shows that the man it is not made as a being that can live separated by any other reality. Through feeling observes the seen ones, through the mind the unseen ones. It is normal for the feeling to be only an occasion through which the reason, as a discursive function of the mind, to take notice about the divine realities which are hidden into things. Therefore, the feeling must be in the service of the mind. When this does not happen, the feeling works alone, not being concerned but the seen aspect, beautiful at sight and tasty to eat, of the things; or it subordinates the reason, to lead it, builds so called reasonable arguments for this behavior, and contrives way for satisfying its desires. The world becomes in this way purely material. And the spiritual faculties have deviated from their nature. In this way the feeling has not remained anymore in the objective sensitive perception, but has become "feeling" exaggeratedly affected by pleasure and pain. The spiritual powers of the lust and wrath, destined to desire the spiritual ones and to fight for them, they put their energy at the disposition of the feeling, and in this way the man lusts strongly what is pleasant to the feeling, and hates with all his power what it is painful for the feeling, the reason bringing arguments for searching of the pleasure, and for fleeing away from pain, and contriving modalities for finding out the pleasure and avoiding of the pain. But the effects of this orientation are multiple: on the one hand the world becomes narrower for the man only to the seen and material ones, and the divine reasons from the things, they are not seen anymore, there cannot be intuited neither God; on the other hand, being everything reduced into the man at the working of the feeling, or being put into its service, the man becomes unilateral, becoming entirely only feeling, lust and anger, or only passion and irrationality. On the other words, the ensemble between

world and God, in continuous widening, it is reduced for the man, and the connection with Him weakens and it is diminished, being diminished also the inward life of the man. As much as the man forgets about God, as much as the man neglects the world, in its wide meaning, the more he becomes poor and the life of the man it is also distorted. The sin, away from meaning an affirming and a widening of the man and of his connections with the world, it is a diminishing of the man and a narrowing of the world. And the salvation from the sin, away from meaning a preoccupation of the man exclusively by himself and by God, an eventually a narrowing of the man, it is in fact a widening, through the activation of the connections with the freed world reinstated into its always widened horizons, and through this world with God. The man sins and is saved becoming ghost, namely looking at the world from the depth of a life penetrated by the Godlike Ghost²⁰.

Into this connection of each step of the human destiny to the world, it is manifested the wide, cosmic character of the vision of Saint Maximos. The lifting up of the man to God, it must cross through the phase of a turning back at the state of nature. The feeling must become a pure sensitive perception, and the reason must regain its objective firmness. From the entire system of Saint Maximos it is detached a great confidence into nature and into the human reason. Everything it is made by God according to a reason and all are understood and committed normally, according to a reason. Only the passion it is irrational, because it hasn't been created by God. The divine commandments have their reasons; the sin comes always from a detachment of the will from the reason of the nature, and the virtue from the reestablishment of the agreement between the will and the reason of the nature²¹. "Because there isn't anything irrational into the reason of the

²⁰ It is not here the place to illustrate this short presentation at any pace with quotes. We give here only one which comprises all the ideas up to here: "The first man, losing the movement toward the goal of the natural faculties, ignored his cause... In this way transgressing the commandment and ignoring God, and mixing his entire mental power into whole the feeling, he embraced the composed knowledge of the sensitive ones, which leads to the passion and became alike the thoughtless beasts... and falling down to irrationality, he changed the natural function of the reason in one against the nature (Introduction at *Quaest ad Thalassas*, G. P. 90, 253).

²¹ "In this way being united the will with the reason of the nature, it takes place the reconciliation of God with the nature" (*Explanation at Lord's Prayer*, G. P. 90, 901).

nature”²². But immediately after the will decides to work according to the reason of the nature, it is not alone anymore, but it has the grace of God helping it. That’s why a pure state of the nature, separated from the godlike Grace, there doesn’t exist into the Orthodox conception. “And if there doesn’t exist anything irrational into the reason of the nature, rightly, immediately the will moves according to the reason of the nature, receives the work of God to help”²³. It is natural to be like that, once the reasons of the nature are of divine origin, and the things are carried on in their natural movement by the providential energies of God.

So, into the conception of the Saint Maximos, the natural movement which animates the entire universe, and every creation, it is an impulse given to the nature and sustained into it by God, in quality of cause and final target of it. The movement it is not an effect of falling down from God, as into the conception of Origen, but it keeps by the nature itself of the created ones, manifesting their aspiration from the simple existence, to the happy existence and to the eternal happy existence²⁴. So positively looks Saint Maximos the Confessor at the development of the creation in its entirety, than according to him, God Himself – Who is not for and into Self, neither beginning, nor final target, neither a moving interval between these ones, as One Who doesn’t develop toward anything, being unlimited from ever – He makes Himself for the world, action which mediates between the beginning and the final target, increasing and adapting according to the different phases crossed by the world, into the bosom of the world, but still not identified with its created nature, there are hidden as active forces the divine energies, passing through all its development phases. This is the divine Providence: “God is not for Himself, as much as we could know, neither beginning, nor middle, nor end... The beginning of the existences, the middle and their end is God, the One Who makes all these

²² Ibid.

²³ Ibid.

²⁴ “The movement it is natural power”. “The final target of the movement of the ones which are moving is the One who is into the eternal happy existence, as that One is also its beginning, namely God, Who is both the Giver of the existence, and also the Giver of the happy existence, as a beginning and also a final target (end). Because from Him we have also the power to move ourselves purely, and simple as from beginning (principals), and the way into which we are moving as a final target.” (Ambigua, G. P. 90, 1073).

ones, not as the One Who tolerates them. Because He is a beginning as Doer, is middle as Providence and End as the One Who circumscribes them” (Gnostic Heads, I, 1, 10; G.P. 90, 1084, 1088). God leads them from inside as an efficient power and from outside as an attractive target, all of them, into their development toward Godhood, and being Him One, all the ones are connected together through Him. All things exists in union with all the things, without confusion, on the basis of the unique and indissoluble connection into which they are kept by the beginning and by the unique and shielding Cause, because this connection overwhelms and covers all the individual relationships seen in everything according to the nature of each thing, not altering them and abolishing them, and making them to not exist anymore, but overwhelming them and showing them above everything, as the whole appears towards the parts, or better said, the cause of the whole, in the basis of which are shown and exist both the whole and the parts (The Mystagogy, P.G. 91, 665; Translated in The Theological Magazine, 1944; No. 3-4, p. 170).

The One Who keeps everything together and leads them both on the general plan of the existence, and also on the more special plan of the salvation, is God, Through the Logos and the Holy Ghost, namely the divine reason as the most general reason, which embraces all the reasons of the creatures, and the divine life, through which it is sustained and elevated qualitatively the life of everybody²⁵.

That’s why the lifting toward the higher stair of the existence: toward deification, cannot be done but through Logos. he is the substance or the strength which works into virtues, is the path of the man strengthened into virtues, who doesn’t deviate neither to the right nor to the left²⁶.

He is the door which opens the path of the knowledge to the ones who traveled well the way of the virtues²⁷. The one

²⁵ “The godlike word is like the water which penetrates in the multitude of the plants and into animals, into them who drink from on the measure of their power, in an active and gnostic way, being shown into virtues as a fruit, according to the quality of the virtue and of the knowledge of everyone”. (Introduction to *Quaest ad Thal.* G.P. 90, 248); “The Holy Ghost doesn’t miss from any creature, especially from the ones who are imparted by rationality”. (*Quaest. ad. Thal.* q.13; G.P. 90, 297. See also *Explanation at the Lord’s Prayer*, G.P. 90, 892).

²⁶ *Gnostic Heads II*, 68; G.P. 90, 1156.

²⁷ *Ibid.* II, 69.

who is lifted up from the first phase of purification of the passions, to the knowledge of the divine reasons from the world, he also advances into the environment of the Logos, because these reasons are the rays of the Rationality. These reasons cannot be seen but into ghost, after the work of purification, so it is a work of the Grace, and therefore it has into it something intuitive. He who sees them, he also sees beyond them. They are mirrors of the Logos. The discursive rationality and the intuitive sight they encounter and harmonize together²⁸.

But on the measure that the man progresses, through purification, into the knowledge of the most general reasons of the world, he feels himself into an always more fuller unity with the universe. Because they advance into the knowledge of the Supreme Rationality, from which start the reasons of everything and to which everything is subordinated. In the first place he elevates himself from the division between people, restoring the unity of the human nature, torn apart through sin²⁹. Reached at the direct seeing of the Logos, the mind sees all the creatures in a unitary and simple way into Him.

So until to God it is accompanied the mind by the ensemble of the creation. And neither them this one doesn't disappear, but become even brighter, like the things from inside a room, when the light of the sun comes upon them, they are seen more clearly than when they are deepened into the darkness.

Whether though, Saint Maximos affirms, in accordance with the entire eastern mystique, that the mind must become "empty" of all the veils of the impressions, and of the ideas from the world, to be able to see the "naked" Logos, not covered by the veils of the created symbols³⁰, this doesn't mean but only these must move from the centre of the sight toward periphery,

²⁸ *Explanation at the Lord's Prayer*, G.P. 90, 853D.

²⁹ Proper said the human nature it is one, but people a different through their opinions and the inclinations of their will ((γνώμη) = opinion)). When the will of each one it is put in accord with the nature from himself, it is reestablished the same will with everybody, so the unity of the nature is restored. *Explanation at the Lord's Prayer*, P.G. 90, 901. See also the introduction to *Quaest. ad, Thal.*, P.G. 90, 256.

³⁰ "So it takes a lot of science for penetrating firstly beyond the coverings of the words from around the Word, to see with the empty mind the clean Word as staying by Himself", *Gnostic Heads*, II, 73.

to be seen in the centre the Logos, and only on his sides, in the light spread by Him, the reasons of the law and of the nature, presented by Elijah and by Moses. As preparation for bringing out God on the first plan of the sight, it is necessary, for a while, the forgetfulness of the meanings of all things. But after that, they may appear, and they in fact appear, without danger, bathed in the purifying and unifying light of the Logos.

But the lifting up from the second step, of the contemplation of God, in a direct way through the reasons of the world, at the third step, of the direct contemplation of God, it is not done through the natural power of the mind and of the human will, helped by the grace. This lifting up cannot be done but through the exclusive energy of God, after the shutting down of the human powers³¹. This is the deification of the man after the mystical death of his natural powers³². This is the Sunday of the deified life, after the Saturday of the rest from the natural powers, and after the six days of natural work of the life from here. Through our passing into the seventh day of resting from the natural powers, God Himself rests from the created activity which He sustains it into us, from the providential work, as sustainer and leading of the natural activity of the created world, and through our lifting up at the uncreated activity, of which subjects we become, He Himself comes again at His exclusively uncreated activity, from before the creation of the world³³. Better said, not exactly to that one, because then there did not exist subjects created after nature, at the level of which have anyway to be the godlike activity which they will have then, qualitatively identical, but not also quantitatively, with the activity of God Himself.

Into this stopping of our created activity and receiving of the divine uncreated activity, we are accompanied not only by the Providential Logos, Who after has created the world and has developed it to the limit of its powers, now he rests to come back at the exclusive uncreated activity, remaining like so in

³¹ *Heads about Love*, II, 62.

³² *Gnostic Heads*, II, 88: "Only God still appears, both through the soul and through the body, the natural features being overcome through the overwhelming of the glory."

³³ *Gnostic Heads*: II, 47: "The rest of God from Saturday it is the gathering of all the created ones at Him. Then His all-godlike activity which He created in an unspoken way rests from the natural work from inward of them. Because God cease Himself from the natural work from inside each creature, through each thing it is moved in a natural way, when we receive each of us, on the measure, the godlike work, will put an end to its natural work around God."

the day of the Saturday, and He resurrects Himself with us into the endless Sunday³⁴.

Proper said, if the Logos wouldn't have embodied to die and to resurrect together with us like a man, we wouldn't have reached at the Sabbath of the creation, and at the Eighth Day of the deification, being impeded by the sin. And God wouldn't have had the satisfaction to pass at this rest after the conclusion in a happy way of His work related to the creation. The Logos consummates His work related to the world as Christ. Through Christ we fulfill our destiny, we are deified.

The Mystique of the Saint Maximos the Confessor it is an Christological mystique, without ceasing to be a all-comprising system, into which the world enters and it is valued for ever into its entire amplitude³⁵.

³⁴ *Gnostic Heads*, I, 60: "The one who has been imparted from the rest of God from the Seventh Day, the one for us, will be imparted also by His work from the Eighth Day, namely by the mystical resurrection, leaving also into the tomb the linens and the towel from the head, which, being seen by a Peter or a John, these ones believe that the Lord has risen."

³⁵ Of course such a summary presentation it is far from showing the richness of the System of the Saint Maximos the Confessor. Maybe God will help us to show sometimes into an ampler study his conception.

**Of the One from Among the Saints, Our Father
Saint Maximos the Confessor**

**Ascetic Word
Through Questions and Answers
The Brother-Old Man³⁶**

1. The brother asked the old man saying: "Please, Father, tell me, what the goal of the embodiment of the Lord was?"

The old man answering said to him: "I wonder, brother, for, even you hear each day the symbol of the faith, you are asking me about this. Although, I am telling you that the goal of the embodiment was our salvation.

The brother said: "In what way, Father?"

And the old man answered: "The first man being created by God and placed into paradise, he transgressed the commandment and fell down into the corruption of the death. After that, being guided through the divers Providence of God, generation after generation, he though insisted to increase in evilness, being driven by the different passions of the body, to the desperation about the life. For this reason the Only One born Son of God, the Word from before centuries, Who is God Father, the spring of life and of immortality, showed Himself to us who were sitting into darkness and in the shadow of the death. Embodying Himself from the Holy Ghost and from the Virgin Mary, he showed us the form of a living in a godlike way.

And by giving us holy commandments and by promising to the Kingdom of Heaven to them who will order their life according to them and by frightening with the eternal torments the ones who will transgress them, and after that by suffering the savior passion, and resurrecting Himself from dead, He has gifted us the hope of the resurrection and of the eternal life. "Through this He untied the damnation for the ancestral sin of the disobedience, and has abolished through death the mastery of the death, for «as into Adam everyone dies so into Him all to become alive»"³⁷.

³⁶ After the text from Migne, P.G. 90, 911-958

³⁷ I Corinthians: 15: 22: KJB: "For as in Adam all die, even so in Christ shall all be made alive."; ROB: "For as in Adam all die, so in Christ all will be resurrected."

Through the ascension, after that, at heaven, and sitting on the right hand of the Father, he has sent the Holy Ghost, as an earnest of the life, and toward the enlightenment and sanctification of our souls, and also toward the help of the ones who strive themselves for their salvation and for the keeping of His commandments. This is the goal of the embodiment, shortly said.

2. And the brother said: "What commandments, therefore, must I fulfill, Father, to be saved through them?" And the old man answered: "The Lord Himself said after the Resurrection: «going, teach all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to guard all that I have commanded to you»³⁸.

Therefore, every man that was baptized in the name of the Godlike and life doing Trinity, he must keep everything the Lord has commanded. For this reason the Lord has united the keeping of the commandments with the right faith, knowing that it is not possible to only one of them to bring the salvation to the man, being separated by the others. That's why also David, having the right faith, said toward God: «Toward all your commandments I headed myself; all the unjust way I hated it»³⁹. Because all the commandments of the Lord, have been gifted to us against all the unjust way. If we will disregard, therefore, even only one of them, the entire way of the sin will be opened to us, being opposite to it.

3. And the brother said: "But who could fulfill all the commandments, Father, for they are so many?" And the old man said: "The one who imitate the Lord and goes on His footsteps." And the brother said: "And who could imitate the Lord? For the Lord was God, even He made Himself man. And I'm a sinner, enslaved by tens of thousands of passions. How then can I imitate the Lord?" And the old man answered: "No one from the ones enslaved by the matter of the world could

³⁸ Matthew: 28: 19-20: KJB: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: // Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."; ROB: "Therefore, going, teach all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. // Teaching them to guard everything I have ordered to you. And behold, I am with you in all days, to the end of the world. Amen."

³⁹ Psalms: 118, 129; Luke: 10, 19.

imitate the Lord. But they who can say: «Behold, we've left all and followed You», these ones receive the power to imitate Him, and fulfill all His commandments.” The brother says: “All the power?” The old man answered: “Hear Him saying: «behold, I've given to you power to step over snakes and scorpions and over all the power of the enemy; and nothing will harm you»⁴⁰.

4. Receiving this power and mastery, Paul, says: «Make yourselves my followers, as I to Christ»⁴¹. Or again: «There isn't now damnation upon the ones who are into Christ, who don't walk after the body, but after the ghost»⁴². Or again: «And if they are of Christ, they have crucified the body together with its passions and lusts»⁴³. And again: «To me the world it's been crucified, as I to the world»⁴⁴.

5. About this mastery and help, prophesying David, he said: “«The one who dwells into the help of the Most High he will rest under the covering of the sky. And he will say to the Lord: You are my help, and my escape, my God, and into Him I will trust»⁴⁵. And a little after: «Over asp and basilisk you will step and you will tread over lion and dragon, because He will command to His angels for you, to guard you in all your

⁴⁰ Luke: 10: 19: KJB: “Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.”; ROB: “Behold, I have given to you power to tread over the snakes and over the scorpions and over all the power of the enemy.”

⁴¹ Philippians: 3: 17: KJB: “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.”; ROB: “Brothers, make yourselves my followers and look at the ones who walk so you have us as example.”

⁴² Romans: 8: 1: KJB: “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”; ROB: “Therefore, no condemnation it is now upon the ones who are in Jesus Christ.”

⁴³ Galatians: 5: 24: KJB: “And they that are Christ's have crucified the flesh with the affections and lusts.”; ROB: “And the ones who are of Christ Jesus they have crucified their body together with its passions and lusts.”

⁴⁴ Galatians: 6: 14: KJB: “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”; ROB: “And be not to me, to praise myself, but only into the cross of Our Lord Jesus Christ, through which the world it is crucified for me, and I for the world!”

⁴⁵ Psalms: 91: 1-2: KJB: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. // will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.”; 90: 1-2: ROB: “The one who dwells into the help of the Most High, into the covering of God of the heaven he will dwell. // He will say to the Lord: «My supporter You are and my escape; my God, I will trust toward Him»”.

paths»⁴⁶. And they who stick themselves to the body, and love the matter of the world, what do they hear from Him: “He who love his father, or his mother, more than loves Me, he isn’t worthy of Me”⁴⁷. And after a little while: “The one who does not take his cross to follow Me, he is not worthy of Me” (Luke: 14: 33). And: “The one who won’t reject all his own richness he cannot be My disciple” (Luke: 14: 33). Therefore, the one who wants to make himself His disciple and to receive from Him power against the spirits of the evilness, he detaches himself from all the bodily bond, and empties himself by all the addiction to the material ones, and in this way he takes the fight with the unseen enemies, for His commandments, as the Lord made Himself an example to us, being tempted into wilderness by their chief, and after He came into the world, by the ones dominated by the evil spirits.

6. And the brother said: “But there are many the commandments of the Lord, who could remember them all, to strive himself for all of them? And especially I, being so little minded? That’s why I would want to hear a short word, that keeping it, to be myself saved through it”. And the old man answered: “Even they are many, brother, they are all comprised into one single word: «You will love your Lord God with all your power and with all your thought; and your neighbor as yourself»⁴⁸. The one who strives to keep this word, he fulfills all the commandments. But the one who has not detached himself, as was said before, from the addiction of the material ones, he cannot love truly, neither God nor the neighbor. Because it is

⁴⁶ Psalms: 91: 11-13: KJB: “For he shall give his angels charge over thee, to keep thee in all thy ways. // They shall bear thee up in their hands, lest thou dash thy foot against a stone. // Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.”; 90: 11-13: ROB: “For He will command to His angels for you to guard you in all your paths. // On hands they will raise you up, lest you impede foot by the stone. // Over the asp and basilisk you will step and you will tread over lion and over dragon.”

⁴⁷ Matthew: 10: 36: KJB: “He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.”; KJB: “He who loves father and mother more than Me he is not worthy of Me; he who love daughter or son more than Me is not worthy of Me.”

⁴⁸ Mark: 12: 30: KJB: “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.”; ROB: “And: «You will love the Lord your God from all your heart, from all your soul, from all your thought, and from all your power». And this is the first commandment.”

impossible than somebody be sticking himself also to the material ones, and to be also loving God. This is what the Lord says: "Nobody can serve to two lords!"⁴⁹ Or: "Nobody can serve God and mammon!"⁵⁰ Because in the measure into which our mind sticks with the material things, it is enslaved by them, and he disregards the commandment of God, transgressing it."

7. And the brother said: "About which «things» are you saying, father?" The old man answered: "About foods, about money, about wealth, about glory, about relatives, and so on." And the brother says: "But father, doesn't God made all of these? And hasn't Him given them to the people, for profit? How He commands then to the people, to not take care of these things anymore?" The Old man answered: "Of course God has made them and has given them to people for use. And good are all the things made by God, for using them in a good manner, to be us thanking God. But being us weak, and bodily at understanding, we have chosen rather the material ones than the commandment of the love, and taking care of them, we make war to the people. We ought then to put the love for any man above the seen ones and above the body itself. Because this love is the sign of the love of God, as the Lord Himself shown into Gospel: «The one who loves Me, he says, he keeps My commandments»⁵¹. And which is the commandments that keeping it we will love Him, hear from Him when He says: "This is My commandment, to be you loving each-other"⁵². Do you see that the love between us founds the love of God, which is the

⁴⁹ Matthew: 6: 24: KJB: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."; ROB: "Nobody can serve two lords, for either he will hate on and will love the other one, or he will stick to one and despise the other one; you cannot serve God and mammon."

⁵⁰ Luke: 16: 13: KJB: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."; ROB: "No servant can serve two masters. For either he will hate one and love the other one, or he will hold on one and will despise the other one You cannot serve God and mammon."

⁵¹ John: 14: 15: KJB: "If ye love me, keep my commandments."; ROB: "If you love Me, keep My commandments."

⁵² John: 15: 12: KJB: "This is my commandment, That ye love one another, as I have loved you."; ROB: "This is My commandment: that you love one another, as I loved you."

fulfillment of every commandment of God? That's why He commands to not take care about wealth but to reject all that has, the one who wants to be His disciple".

8. And the brother said: "Because you have said, Father, that we must put the love for every man above all the seen ones and above the body itself, how can I love the one who hates me, and he turns away from me? And how can I love him whether he envies me and pricks me with insults, and sets cunning in front of me, and sets up traps to me? It seems to me, Father, that this thing is impossible through nature, the annoyance itself forcing us in a natural way to avoid the one who has upset us." The old man answered: "To the creeping things and to the beasts, carried here and there by the nature, it is truly impossible to not shun themselves from the one who brings them pain. But to the ones who are made after the form of God, and guided by rationality, and worthy of the knowledge of God, who have received the law from Him, it is possible to them to not avoid the ones who upset them and to love the ones who hate them. That's why also the Lord, by saying: «Love your enemies, do good to the ones who hate you...», and the other ones, he didn't command them as being impossible to do, but as being possible. Otherwise He wouldn't punish the one who transgress this commandment. And the Lord Himself show this to us through deeds, as also His disciples, which all of them strived for the love of the neighbor, until their death, and warmly prayed for the ones who killed them. We cannot love the ones who ate us, because we are lovers of matter and pleasure, and we put these above the commandment. And we also avoid due to these ones, even the ones who love us, being worst than the beasts and the creeping things. That's why, not being able to follow the steps of the Savior, we cannot know neither His goal, to receive the power."

9. And the brother said: "Behold, Father, I have left everything: family, wealth, pleasures and the glory of the world, and I have nothing left in my life but this body. But I cannot love the brother who hates me and avoids me; even I am trying with the deed, to not pay back the evilness with evilness. Tell me, so, what I must do, to be able to love him from the heart, even if he annoys me and sets to me all kind of traps". The old man answered: "It is impossible for somebody to love the one

who annoys him, even if he shows himself as being rejected the matter of the world, if he doesn't truly know the goal of God. And if from the gift of God he will be able to know it and he will force himself to walk in accordance with it, he will be able to love from heart the one who annoys him and hates him, as the Apostles who, by knowing Him, they loved Him."

10. So the brother says: "Father, let me know what the goal of the Lord was?" The old man answered: "Listen carefully. Our Lord Jesus Christ, being God by nature, and accepting to make Himself man, for the love of men, being born out of a woman, He descended Himself under the law, according to the godlike Apostle, for keeping the commandments entirely as a man, to abolish the old condemnation of Adam. Therefore, knowing the Lord that all the Law and the prophets hang on these two commandments of the Law: «You will love your Lord – God from all your heart and your neighbor as yourself», he hurried to keep them just like a man, from the beginning to the end. But the devil, which from the beginning has allured the man, and that's why it had the mastery of the death, seeing Him at the Baptism confessed by the Father and receiving as man the kindred Ghost from heaven, and going into wilderness to be tempted by it, he started against Him the war, only he could make also Him to put the matter above the love of God. Therefore knowing the devil that three are the things around which revolves everything that's human, namely the food, the wealth and the glory, through which it always has brought down the man into the precipice of the perdition, with these three it hit the Lord into the wilderness. But Our Lord, showing Himself above them, he commanded to the devil to get behind.

11. Not being able to make him transgressing the commandment of the love of God, Through the ones that he promised to Him, he strived after, when He comes into the world, to make Him transgressing the commandment of the love of the neighbor, through as many he did, working through the lawless Jews. For this purpose, while The Ones taught the ways of the life, and described through deeds the image of the heavenly living, heralded the resurrection of the dead and promised the eternal life and the Kingdom of Heaven to the ones who believe, and frightened the unbelievers with the eternal punishment, and, for highlighting His sayings He

worked the godlike wonders, calling the multitudes at faith, the devil urged the lawless Pharisees and Scribes to divers craftsmanship against Him, for not being able to suffer the challenges, as he thought, to start hating the ones who set traps to Him, and in this way to reach the wicked his goal, by making Him transgressing the commandment of loving the neighbor.

12. But the Lord, as God, knowing his thoughts, He did not hate the Pharisees put to work against Him (because, how it would have been this possible, being Him good by nature?), but through the love towards them, He smote the one who worked through them, and ceased not to advice, and rebuke, and condemn, and to cry for them who were carried by the evil one, as ones who could have been able to not let themselves being carried by the evil one, but they willingly suffered that due to the carelessness. Being cursed by them, He behaved with long-suffering, suffering He showed Himself tolerant and showed them all the deeds of the love, and He smote the evil one with the love of men toward the ones that were carried by him. Oh, wonderful war! Instead of hatred He shows the love and defeats the father of the evilness through goodness. For this purpose, suffering so much evilness from them, or more truly speaking for them, he strived to death in a human way, for the commandment of the love, and achieving the full victory against the devil, he has received the crown of the resurrection for us. In this way the new Adam has renewed the old one. This is what the godlike Apostle says: «This one cogitate you among yourselves, what also into Jesus Christ...»⁵³, and so on.

13. This was, therefore, the goal of the Lord, that on one hand to obey to the Father to death, as a man, for us, guarding the commandment of the love, and on the other hand to overcome the devil, by suffering from him, through the Scribes and the Pharisees put to work by the evil one. Thus, through the fact that He willingly let Himself defeated, He defeated in fact the one who hopes to defeat Him, and liberated the world from under his mastery. In this way “Christ was

⁵³ Philippians: 2: 5: KJB: “For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.”; ROB: “This thought be into you, which was also into Christ Jesus,”

crucified from helplessness”⁵⁴, helplessness through which He killed the death, and He «threw down the one who had the mastery of death»⁵⁵; in this way was also Paul weak through himself and he was “praying into his helplessness, to dwell into him the power of Christ”⁵⁶.

14. Knowing the way of this victory, he said by writing to the Ephesians: «it is not our fight against the blood and the body, but against the principalities, the masteries, and so on»⁵⁷, and commands them «to put on the breastplate of the righteousness, the helmet of the hope, the shield of the faith and sword of the ghost», for the ones who fight the war with the unseen enemies to be able to quench the lighted arrows of the cunning one. Showing with the deed the way of the war, he says: «I am, therefore, running like so, and not blindly. Like so I am fighting, not beating the sky, but restraining and obeying my body, lest while preaching to others, I myself ending to be rejected»⁵⁸. And again: «To the present moment we get hungry

⁵⁴ II Corinthians: 13: 4: KJB: “For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.”; ROB: “Because, even He was crucified from weakness, from the power of God He is though alive. And we are weak into Him, but we’ll be together with Him from the power of God towards you.”

⁵⁵ Hebrews: 2: 15: KJB: “And deliver them who through fear of death were all their lifetime subject to bondage.”; ROB: “And to deliver them whom the fear of death kept them in bondage all the life.”

⁵⁶ II Corinthians: 12: 9: KJB: “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”; ROB: “And he said to me: “It is enough to you My grace, because My power is perfected into weakness. Therefore, very gladly I will praise myself especially into my weakness, to dwell in me the power of Christ.”

⁵⁷ Ephesians: 6: 12: KJB: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”; ROB: “Because our fight is not against the body and the blood, but against the principalities, against the powers, against the masters of the darkness of this century, against the spirits of the evilness which are into skies.”

⁵⁸ I Corinthians: 9: 20-27: KJB: “And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; // To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. // To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. // And this I do for the gospel’s sake, that I might be partaker thereof with you. // Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. // And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. // I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: // But I keep under my body, and bring

and foggy, naked we are walking and we receive beatings»⁵⁹. Or again: «In toil and in work, in too often vigils, in cold, and being naked, leaving besides the ones from outside»⁶⁰.

15. In this way fights against the devils, which work the pleasures into the body, banishing them away through the helplessness of his body. But he shows to us through deeds also the way of the victory against the devils, which fight to bring the believers to hatred, and that's why they stir up against them the idler people, as being these ones tempted, to hate them and to transgress the commandment of the love. Therefore, the Apostle says: «Reproached being, we bless; persecuted being, we endure; blasphemed, we comfort; as some rejections of the world we have been made, as the trash of everybody, to the present time»⁶¹. The devils set up his reproaching, his blaspheming and his persecution, to move him to the hatred of the one who reproaches him, blasphemes him, and persecutes him, having as purpose to make him transgressing the commandment of the love. And the Apostle,

it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”; ROB: “With the Jews I was like a Jew, to gain the Jews; with the ones from under the Law, like one being under the law, though I am not under the Law, to gain the ones that are under the Law; // With the ones who don't have the Law, I have made myself like one without Law, though I am not without the Law of God, but having the Law of Christ, to gain the ones who don't have the Law; // With the weak ones I've made myself weak, to gain the weak ones; to everybody everything I've made myself, for in any way to save some ones. // But I do everything for the Gospel, to be myself partaker to it. // Don't you know that the ones who run in a stadium, all of them run, but only one takes the prize? Run you in such a manner to take it yourselves. // And everyone who fights, he restrains himself from everything. and those ones, to take a corruptible crown, and us, an incorruptible one. // So, therefore, I am running in this way, and not as randomly. So I am fighting, not as smiting into the air; // But I'm tormenting my body and I'm subjecting it to the bondage, lest preaching to others, I myself to become worthless.”

⁵⁹ I Corinthians: 4: 11: KJB: “Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;”; ROB: “To the hour from now we hunger and thirst; we are naked and we are slapped and we wander.”

⁶⁰ I Corinthians: 4, 11.

⁶¹ I Corinthians: 4, 12-14: KJB: “And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: // Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. // I write not these things to shame you, but as my beloved sons I warn you.”; ROB: “And we are tiring ourselves working with our own hands. Being us reproached, we bless. Persecuted being us, we endure. // Being us blasphemed, we pray. We have reached ourselves as the trash of the world, as the broom stick of everybody, until today. // Not to make you feel shame about yourselves I am writing these things, until today.”

knowing their thoughts, he blessed the ones who reproached him, he suffered the ones who persecuted him, and comforted the ones who blasphemed him, to remove the devils which were working these things, and to unite himself with the Good God. And he smote the devils which were working these things with through this manner of the fight, always overcoming the evil through good, according to the likeness of the Savior. In this way he has liberated the entire world from under the mastery of the devils, and He and the other apostles have united it with God, overcoming through their defeating the ones who hoped to be victorious. If you at your turn, brother, you will follow this goal, you will be able to love the ones who hate you, and if not, this is impossible”.

16. And the brother said: “Truly, Father, it is like so, and not otherwise. That`s why, being blasphemed and slapped, and suffering Him the other things, as many as He endured from the Jews, he endured, having compassion for those ones, as being they ignorant and gone astray. That` why He even said on the cross: “Father, forgive to them, for they do not know what they are doing”. And the cunningness and the deceitfulness of the devil and of this chieftains, He has defeated them on the cross, by fighting with them for the commandment of the love to death, and giving Him to us the victory against them. And breaking Him down the mastery of the death, He has gifted His resurrection, toward life, to the entire world. But, please pray for me, Father, to be able to understand the consummated goal of the Lord, and of His Apostles, and to be able to take vigil, in the time of temptations, and to not be ignorant regarding the plans of the devil and of his demons.

17. And answering, the old man said: “If you`ll be always taking care of the ones said before, you`ll be able to not be ignorant. And if you`ll understand, you`ll realize that as you are tempted, in the same way is tempted also your brother, and you`ll forgive the tempted one; and to the one who wants to tempt you, making you hating the tempted one, you`ll stay against him, not obeying to his conspiracy. This is what James, the brother of the Lord, says: «Obey yourselves to the Lord, stay against the devil, and he will run away from you!»⁶². Whether,

⁶² James: 4: 7: KJB: “Submit yourselves therefore to God. Resist the devil, and he will flee

as it was said, you will always with a great vigil, take care of the ones said before, you'll be able to know the goal of the Lord and His Apostles, and to love the people, and to suffer for them when they are wrong, but to be fighting ceaselessly against the cunning devils through love. But whether we are drowsy, careless and flickering, and we deepen our thought into the wordly pleasures, we are no longer deterring the devils, but instead on ourselves and the brothers, better said we serve through these ones (through brothers) the devils, fighting with the people for the devils.

18. And the brother says: "That's right, Father. In fact, due to my carelessness the devils seize occasions against me. But I pray you, Father please tell me how can I achieve the vigilance of the attention?" And the old man answered: "The total carelessness for the earthy ones, and the ceaseless occupation with the Holy Scripture, bring the soul to the fear of God. And the fear of God brings the vigilance of the attention. Then the soul start seeing the devils which are making war against it through the thoughts, and starts defending itself. About this David also said: «And my eye penetrated into my enemies»⁶³. Toward this deed also urging Peter, the coryphée of the Apostles, the disciples, he said to them: «Be awaken, keep alert, because your enemy, the devil, walks roaring like a lion, searching for whom to swallow; against whom stay you, strong in faith»⁶⁴. Also, the Lord says to us: «Keep vigil and pray, to not enter into temptation»⁶⁵. The Ecclesiastes also says: «Whether will climb upon you the spirit of the master, do not leave your place»⁶⁶. And the place of the mind is the virtue, the knowledge

from you."; ROB: "Submit yourselves therefore to God. Stay against the devil and he will run away from you."

⁶³ Psalms: 92: 11: KJB: "Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me."; 91: 11: ROB: "And my eye has watched toward my enemies, and the cunning ones who raise up against me, my ear will hear them."

⁶⁴ I Peter: 5: 8: KJB: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."; ROB: "Be awaken, keep vigil. Your enemy, the devil, walks roaring like a lion, searching for whom to swallow."

⁶⁵ Matthew: 26: 41: KJB: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."; ROB: "Keep vigil and pray, to not enter into temptation. Because the ghost is zealous, but the body is helpless."

⁶⁶ Ecclesiastes: 10: 4: "If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences."; ROB: "If the anger of the master raises up against you, do

and the fear of God. The wonderful apostle, fighting with great watchfulness and valor, says: «Walking into body, we do not fight bodily. Because the weapons with which we are fighting they are not bodily, but powerful in front of God, to crumble down the fortifications; we break down the thoughts and all haughtiness which arises against the knowledge of God; and we enslave all the thought towards obeying to Christ; and we are ready to punish any disobedience»⁶⁷. Therefore, if you will also imitate the saints, and detaching yourself from everything you'll be serving only God, you'll achieve the watchfulness of the attention."

19. And the brother said: "What must somebody do to ceaselessly occupy himself with God?" And the old man answered: "It is impossible that the mind to occupy itself only with God, if it will not achieve these three virtues: the love, the restraint, and the prayer. Because the love tames the wrath; the restraint withers the lust; and the prayer detaches the mind from all the meanings and shows it empty to God. Therefore these three virtues they embrace all the other virtues, and without them the mind cannot occupy itself with God, liberated by all the others."

20. And the brother says: "Please, Father, teach me how the love tames the wrath?" And the old man answered: "Because it has the power to have mercy and to do good to the neighbor and to be with long sufferance to him, and to endure the things that come from him, as I said many times. Therefore, having the love these ones, tames the wrath of the one who has achieved the love." And the brother says: "Are not small the deeds of the love, but happy is the one who could achieve the

not move yourselves from your place, because the gentle nature removes great shortcomings."

⁶⁷ II Corinthians: 10: 4-6: KJB: "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) // Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; // And having in a readiness to revenge all disobedience, when your obedience is fulfilled."; ROB: "Because the weapons of our fight are not bodily, but powerful in front of God, toward the crumbling of the fortifications. We crumble down the spying of the mind, // And all the haughtiness which raises against the knowledge of God and every thought we enslave it toward the obedience to Christ, // And we are ready to punish all the disobedience, when your submission will be complete."

love. But I am indeed far away from it. But please, Father, tell me what does it mean having long sufferance?”

21. And the old man answered: “To stay unmoved in harsh circumstances and to suffer the evilness; to wait for the end of the trying and to not let go randomly to the wrath; to not speak unwise word, neither to think something of what are not lawful to a worshiper of God. Because the Scripture says: «For a while will suffer the one with long-sufferance, and then will be rewarded to him with joy; for a while he will hide his words, and the lips of many will tell his wisdom»⁶⁸.

22. “These are the signs of the long-sufferance. But not only these ones, but characteristic to the long-sufferance it is and can be reckoned as being, also to consider yourself as being the cause of the trying. And might be like that, in fact. Because many of what happens to us, happens to lead us, or for quenching the past sins, or for correcting the present lack of attention, or toward avoiding the future sins. Therefore, the one who considers that for one of these has come to him the trying, he does not rebels when is hit, especially if he is conscious about his sin, neither blames the one through which it has come to him the trying, because either through that one, or through another one, he has to drink the cup of the godlike judgments. But he looks toward God and thanks to Him for allowing the trying, and he blames himself, and welcomes the rebuking with a good heart, behaving himself as David with Semein, or as Job with his wife. The insane one, even more, he prays to God to have mercy on him; but he does not receive the mercy, because it has not come as he has wanted, but as the doctor of the soul has considered that it is useful. And that`s why he becomes careless and is troubled and sometime he fiery wars with the devils, and some other times he blasphemes God; in this way, showing himself as being discontent, he doesn`t receive but the bat.”

⁶⁸ The Book of the Wisdom of Isus, the son of Sirach: 1: 22-23: ROB: “For a while will suffer the log-suffering one; after that it will spring to him gladness; // For a while he will hide his words, but the lips of the faithful ones will speak his wisdom.” (Note: this chapter of the Bible it is not present into KJB).

23. And the brother said: "You have said right, Father, but please tell me, how does, the restraint, withering the lust?" And the old man answered: "Because it makes you to retain yourself from all which do not fulfill a need, but bring pleasure instead; and advices you to not impart yourself of anything but only of the ones that are strictly needed for the life; neither to pursuit the sweet ones but instead of the useful ones, and to measure with the need the foods and the drinks; likewise because advices you to not let to the body superfluous wort, but only to sustain the life of the body, and to guard him untroubled by the impulse toward copulation. In this way the restraint withers the lust. Because the pleasure and the satiety of foods and drinks, they do warm the stomach and light up the desire toward shameful lust, pushing the whole animal toward lawless mixing. This one is then nothing but shameless eyes, fornicator hand, tongue which speaks things that delight the hearings, ear which welcomes vain words, a mind despising of God, and soul which fornicates with the understanding and arouses up the body toward the forbidden deed."

24. And the brother says: "Truly, Father, it is so. But I pray you to teach me also about the prayer, how it does detach the mind from all the meanings?" And the old man answered: "The meanings are meanings of the things. And from the things some of them fall under the senses, and others are intelligible. Therefore, being the mind occupied with them, it bears into it their meanings. But the grace of the prayer unites the mind with God. And by uniting it with God, it detaches it from all the meanings. Then the mind, dialoguing with God, being disrobed of all, reaches to take a godlike form. Reaching like this, it asks the lawful ones and it is never wrong in what is asking. That's why the Apostle commands to us to be always praying⁶⁹, for having continuously the mind united with God, to separate it little by little away from the lust for the material ones."

25. And the brother said: "But how can the mind to pray ceaselessly? Because singing and reading, and meeting more of us, and serving, we pull the mind toward many thoughts and images." And the old man answered: "The Godlike Scripture doesn't command anything that's impossible,

⁶⁹ I Thessalonians: 5: 17: KJB: "Pray without ceasing."; ROB: "Pray ceaselessly."

because also the Apostle sung, read and served, and though he prayed ceaselessly. The ceaseless prayer consists in having the mind stuck with God, with much awe and longing, and to be always hanging with the hope by Him, and to trust in Him in everything you'd do or it'd happen to you. Being into this mood, the Apostle said: «Who will separate us from Go? The trouble or the tribulation?»... and so on⁷⁰. And after a while: «I am entrusted that neither the death, nor the life, nor the angels». And again: «In everything miserable, but not crushed; in a great trying, but not hopeless; persecuted but not afflicted; thrown down, but not destroyed. We always bear into the body the death of the Lord Jesus, for also the life of Jesus to be shown into our mortal body»⁷¹.

26. Being into such mood, the Apostle prayed ceaselessly, because in all he did or what happened to him, he hanged with the hope by God. That`s why all the saints, when they were into trouble, they prayed ceaselessly, for achieving the aptitude of love. And that`s why the Apostle said: «Therefore with sweetness I will pray into my helplessness, for to be dwelling into me the power of Christ»⁷². And a little further: «When I`m weak, then I`m strong»⁷³. But woe to us, the worthless ones, for we forsaken the way of the Holy Fathers, and that`s why we are deserted of any spiritual fruit.

27. And the brother said: “Why, Father, I have not the piercing of the heart?” And the old man answered: “because the

⁷⁰ Romans: 8: 35: KJB: “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”; ROB: “Who will separate us from the love of Christ? The trouble, or the tribulation, or the persecution, or the hunger, or the lack of clothing, or the danger. or the sword?”

⁷¹ II Corinthians: 4: 8-10: KJB: “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; // Persecuted, but not forsaken; cast down, but not destroyed; // Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.”; ROB: “Being troubled in all, but not being crushed; being deprived, but not hopeless; // Being persecuted, but not forsaken; downed, but not destroyed; // Bearing always into the body the killing of Jesus, for also the life of Jesus to be shown into our mortal body.”

⁷² II Corinthians: 12: 9: KJB: “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”; ROB: “And He said to me: it is enough, to you, My grace, because My power is made perfect into weakness. So, very gladly I will praise myself into my weakness, to be the power of Christ dwelling into me.”

⁷³ Ibid: 10.

fear of God it is not before our eyes. We've made ourselves the pit of all evilness, and that's why we've despised as a simple word the fearful punishment from God. Because who wouldn't feel himself pierced by hearing of Moses speaking in the name of God, about sinners: «Fire came out from my. It will eat the earth and its fruits; it will burn the foundations of the mountains. I will pile upon him evilness, and I will break my arrows in them»⁷⁴. And again: «I will sharpen my sword as the lightning and I will avenge upon My enemies and I will reward to them who hate Me»⁷⁵. Let's hear Isaiah shouting: «Who will herald you that the fire is burning, who will herald you the eternal fire? Go you in the light of your fire and into the flame into which you have burnt»⁷⁶. And again: «I will get out and I will see the carcasses of the men who rebelled against Me. Because their worm will not die and their fire will not be quenched, and they will be toward sight for each body»⁷⁷. Hear also Jeremiah who says: «Give to our Lord God glory, until it is not getting dark and until the feet do not stumble through the

⁷⁴ Deuteronomy: 32: 22-23: KJB: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. // I will heap mischiefs upon them; I will spend mine arrows upon them."; ROB: "Because a fire has been lit due to My anger : it will burn to the depth of the dwelling of the dead, it will eat the earth and it will scourge the foundations of the mountains. // I will gather troubles against them and I will spend upon them all My arrows."

⁷⁵ Deuteronomy: 32: 41: KJB: "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me."; ROB: "When I will sharpen My glittering sword, and My hand will start judging, I will avenge Myself on My enemies, and to them who hate me I will reward."

⁷⁶ Isaiah: 33: 14; 50: 11: KJB: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? // Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."; ROB: "The sinner will tremble in Zion and the iron will encompass the lawless ones: "Who from us can endure the consuming fire, who from us can stay on the eternal embers? // You all, which kindle the fire and prepare burning arrows, cast yourselves into the fire that your arrows have kindled! From My hand on like this happens to you; on the bed of the sorrow you will be laid down."

⁷⁷ Isaiah: 66: 24: KJB: "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."; ROB: "And when they will come out, they will see the dead bodies of the ones who rebelled themselves against Me, because their worm will not die and their fire will not be quenched. And they will be a scarecrow for everybody."

darkish mountains»⁷⁸. And again: «Listen, you foolish and heartless people: they have eyes and they do not see, ears they have and they do not hear. Don't you fear Me, says the Lord, and won't you tremble in My face? Of the One Who set the sand boundary to the sea, and eternal border over which won't ever pass over?»⁷⁹ And again: «Punished you'll be, by your faithlessness, and your evilness will rebuke you. Know you and see you, that bitter it is to you, for you have forsaken Me, says the Lord. I have planted you as a fruitful vine, all true. How did you turned back to bitterness, you foreign vine?»⁸⁰ And again: «Into the assembly of the ones who laugh I haven't sat, but I have feared the face of Your anger, and I have sat alone, because I had enough bitterness»⁸¹. And who won't tremble by hearing Ezekiel, shouting out: «I will pour My anger upon you, I will spend my wrath upon you. And I will judge you into your ways and I will cast upon you your misdeeds; and My eye won't spare you, neither I will have mercy on you. And then you will

⁷⁸ Jeremiah: 13: 16: KJB: "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness."; ROB: "Give glory to the Lord your God until the darkness does not come and until your feet do not hit the mountains of the night. You will wait for the light, but He will transform it into the shadow of the death, He will transform it into a deep darkness."

⁷⁹ Jeremiah: 5: 21-22: "Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: // Fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"; ROB: "Hear these, foolish and heartless people! They have eyes, but they don't see, ears they have and they don't hear. Don't you fear Me, says the Lord, and don't you tremble in front of Me? I have put the sand boundary around the sea, and eternal border, over which won't pass. Though its waves get angry they cannot overcome it, and, though they throw themselves against it, they cannot pass over it."

⁸⁰ Jeremiah: 2: 19, 21: KJB: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. // Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"; ROB: "Your own rejection of the faith will punish you and your evilness will rebuke you. Understand and see how bad and how bitter it is to forsaken the Lord your God and to not have anymore any fear of Me, says the Lord God of the Powers. // I have planted you as a noble vine, as the most clean seed; how then you has become a wild branch of a foreign vine?"

⁸¹ Jeremiah: 15: 17: KJB: "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation."; ROB: "In the assembly of the ones who laugh, I have not sat, neither have rejoiced myself, but I have stayed alone under Your hand which presses upon me, because You had filled me with anger."

know that I am the Lord»⁸². But who does not repent, hearing Daniel describing clearly the day of the fearsome judgment, and when he says: «I, Daniel, watched until the chairs were placed. And The Old of Days sat. His garment, white like the snow, and His hair, clean like the wool. And His chair flaming fire, and the wheels of the chair, burning fire. A river of fire was poured and come out in front of Him. Thousands of thousands were serving Him, and tens of thousands stood in front of Him. The Judge sat, and the books were opened»⁸³ - namely the deeds done. And again: «I saw in night visions; and behold, on the clouds of the sky, there was somebody coming as a Son of man. And He has reached to the One Old of Days, and they have brought Him in front of Him, and have given to Him the mastery, the honor and the kingdom, and all the nations, tribes and tongues will minister to Him. And His dominion: eternal dominion, and His kingdom: eternal kingdom. And I was shaken with my ghost, I, Daniel, and the visions from my head troubled me»⁸⁴.

⁸² Ezekiel: 7: 4-9: KJB: “And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord. // Thus saith the Lord God; An evil, an only evil, behold, is come. // An end is come, the end is come: it watcheth for thee; behold, it is come. // The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains. // Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. // And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth.”; ROB: “My eye will not spare you, neither will have mercy on you, but I will reward you after your ways, your misdeeds will be upon you, and you will know that I am the Lord. // This says the Lord God: «Behold, there comes misfortune over misfortune: // The end! The end has come! // Behold, I am coming now, straightway, to pour upon you My wrath, to appease My anger upon you and I will judge you after your ways and after all your misdeeds I will punish you. // My eye will not spare you, neither will have mercy on you, but I will pay you after your ways; your misdeeds will be over you and you will know that I am the Lord Who smites».

⁸³ Daniel: 7: 9-10: KJB: “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. // A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.”; ROB: “I watched until there were placed chairs, and The One of Old Days sat down; his garment was white like the snow, and the hair of His head, clean like the wool; His throne: flames of fire; its wheels: burning fire. // A river of fire was poured out and came out of it; thousands of thousands served Him, and myriads of myriads stood before Him. The Judge sat and the books were opened.”

⁸⁴ Daniel: 7: 13-15: KJB: “I saw in the night visions, and, behold, one like the Son of man

28. And who is not afraid, when he hears also David, saying: «God spoke once, and I have heard these two: that the power is of God, and Yours it is the mercy, Lord; because You will reward to everyone after his deeds»⁸⁵. And again, let's hear the Ecclesiastes, who says: «The end of the word: listen to everything, fear of God, guard His commandments. This is every man. Because God will bring everything that has been secretly done, at judgment, everything that was looked over, either good, or bad»⁸⁶.

29. But who does not tremble, hearing the Apostle saying similar things: «Because we must appear ourselves in front of the throne of Christ, to take each of us, the ones did through the body, either good or bad»⁸⁷. Who will not, therefore, cry for our faithlessness, and for the blindness of our soul, for, by hearing all of these, we do not repent and we do not cry bitterly, for our big carelessness and easiness. These ones being seen from before by Jeremiah, he said: «Cursed is him who

came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. // And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. // I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.”; ROB: “I watched into the night vision, and, behold, on the clouds of the sky there was Somebody coming as the Son of Man and He advanced to the One Old of Days, and was brought in front of Him. // And to Him were given the dominion, the glory and the kingdom, and all the nations, tribes and tongues ministered to Him. His dominion is eternal, dominion which will not pass away, and His kingdom will never be destroyed. // For this, I, Daniel, I was troubled with my ghost and the visions that I had were frightening me.”

⁸⁵ Psalms: 61: 11-12: KJB: “God hath spoken once; twice have I heard this; that power belongeth unto God. // Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.”; 61: 11: ROB: “Once spoke God, these two things I have heard: that the power is of God, and Yours, my Lord, it is the mercy; that You will reward to everybody after his deeds.”

⁸⁶ Ecclesiastes: 12: 13-14: KJB: “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. // For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”; ROB: Behold, shortly, all that you have heard is this: Fear of God and guard His commandments! This is the right thing to every man. // Because God will judge all the hidden deeds, either good, or bad.”

⁸⁷ II Corinthians: 5: 10: KJB: “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”; ROB: “Because we must all appear in front of the throne of judgment of Christ; to receive everyone after what he has done into body, either good, or bad.”

carelessly does the things of the God»⁸⁸. Because, if we would take care of the salvation of our souls, we would tremble by the word of the Lord, and we would rush ourselves to fulfill His commandments, through which to be saved. But we hear the Lord saying: «Get through the strait gate, which leads to life»⁸⁹, we have chosen the broad and wide one, which leads to perdition. That's why we will hear from heaven, when He comes to judge the living and the dead: «Go away from Me, you cursed ones, into the eternal fire, which it is prepared to the devil and to his angels»⁹⁰.

30. And we will hear these, not because we have done evil deeds, but because we have not taken care of the good ones, and we have not loved our neighbor. And if we have done evil deeds, how will we endure that day, once we were with so much carelessness? Besides, «to not commit adultery, to not steal, to not kill», and the others, were said through Moses to the ancient ones. The Lord, though, knowing that these are not enough to the Christian toward perfection, He said: «Amen I say to you, if will not be your righteousness more abundant than the one of the Pharisee and the Scribes, you will not enter into the Kingdom of Heaven»⁹¹. That's why He has commanded with any occasion the sanctification of the soul, for which it is also sanctified the body, and the pure love for all the people, through which we can also achieve the love toward Him; and He gave Himself example to us, to the death, as also His disciples too, as was often said.

⁸⁸ Jeremiah: 48: 10: KJB: "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood."; ROB: "Cursed be everyone who does the things of God carelessly, and cursed be everyone who stops his sword from blood."

⁸⁹ Matthew: 7: 14: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."; ROB: "And strait is the gate and narrow is the way which leads to life and few are them who find it."

⁹⁰ Matthew: 25: 41: KJB: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."; ROB: "Then He will say to the ones on the left hand: Depart from me, you the cursed ones, into the everlasting fire, which was prepared to the devil and his angels."

⁹¹ Matthew: 5: 20: KJB: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."; ROB: "For I say to you: if will not abound your righteousness more than the righteousness of the Pharisees and Scribes, you will not enter into the Kingdom of Heaven."

31. What defense will we have, therefore, in that day, having such an example and being so carelessness: being cried out by Jeremiah, us, which we have been worthy of so much grace, but we have behaved with so much carelessness, better said we have been filled with all evilness, he said: «Who will give to my head water and to my eyes spring of tears, to cry for this people day and night?»⁹²

But I am hearing also Moses saying about us: «And Jacob ate, and has been satiated, and has become indomitable; he has become fat, he has become thick, and he has become broad, and he has forsaken God Who has created him, and he has separated himself from God his Savior»⁹³. And Micah cries and says: «Woe to my soul, the pious one has perished from earth, and there is not anymore among people the one who does the virtue. Each one afflicts with vexation his neighbor; toward evilness they prepare their hands»⁹⁴. And the Psalmist also says about us: «Save me, God, for lacked the pious one; for have been diminished the truths from among the sons of men...»⁹⁵ and the other ones.

32. But also the Apostle cries for us with the Prophet, saying: «There is not the one who does goodness, there is not, to the last one. Opened tomb it is their throat, with their tongues they spoke deceit. Asp venom it is under their tongues, their mouth it is full of cursing and bitterness. Sadness and trouble are in their ways, and the path of the peace they have not

⁹² Jeremiah: 9: 1: KJB: «Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!»; ROB: «Oh, who will give water to my head and to my eyes springs of water, to cry day and night the stricken ones of the sons of my people?»

⁹³ Deuteronomy: 32: 15: «But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.»; ROB: «Jacob has eaten, Israel has become fat and has become indomitable; he has become fat, he has become thick and he has been filled with fat; he has forsaken God, Who has created him, and he has despised the city of his salvation.»

⁹⁴ Micah: 7: 2: KJB: «The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.»; ROB: «Pious man there is not in the country anymore, neither righteous man on earth; all of them lie in wait to shed blood, each other they lay down trap.»

⁹⁵ Psalm: 12: 1: KJB: «Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.»; 11: 1: ROB: «Save me. God, for the pious one lacked, for the truth has been diminished from the sons of men.»

known it. There it is not the fear of God in front of their eyes»⁹⁶. That's why, foreseeing the future ones, he writes about our bad behavior from now, toward Timothy: «Know this, that in the last days will emerge fearsome times; for there will be some people loving of themselves, money lovers, boasters, haughty, blasphemers, disobedient to their parents, unpleasing, without piousness, slanderers, not loving goodness, traitors, cheeky...» and so on⁹⁷. Woe to us, that we have reached at the last from the evil things, because tell me, which of us is not partaker to the mentioned evil deeds? Has been not fulfilled to us the prophecy? Are we not all of us greedy with the stomach? Are we not all of us lovers of pleasure, mad for achieving land and lovers of matter? Are we not all of us full of anger? Not all of us irritated? Are we not keeping in our mind the evil? Are we not all of us traitors of all the virtue? Are we not all of us slanderers? Not all of us lovers of cursing? Are we not cheeky all of us, and haters of the brothers? Not all of us proud? Not all of us haughty? Not all of us boasters? Not all hypocrites? Not all lovers of vain glory? Not all cunning, not all enviers? Not all disobedient? Not all careless? Not all fickle? Not all frivolous, not all careless to the commandments of the Savior? Not all full of all evilness? Have we not made ourselves instead of a church of God, a temple of the idols? Are we not dwellings of the evil spirits, instead of being of the Holy Ghost? Do we not call God as our Father in a liar way? Have we not made ourselves instead of sons of God, sons of the hell? Have we not made ourselves worst than the Jews, we who are wearing today the name of Christ? Nobody to rebel himself by hearing the truth, for also those ones, being lawless, they said: «We have only one Father: God»⁹⁸. But they heard from the Savior: «You are from

⁹⁶ Romans: 3: 12-18; Psalms: 13: 3; Psalms: 5: 9; Psalms: 35: 1.

⁹⁷ Ii Timothy: 3: 1-4: KJB: "This know also, that in the last days perilous times shall come.

// For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, // Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, // Traitors, heady, highminded, lovers of pleasures more than lovers of God;" ; ROB: "And you know this, that in the last days there will come hard times; // for there will be peoples lovers of their selves, lovers of silver, boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy, // Without love, unyielding, slanderers, unbridled, cruel, not loving the good, // Traitors, indecent, proud, lovers of delights more than lover of God."

⁹⁸ John: 8: 41: KJB: "Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.; ROB: "You do the deeds of your father. They said to Him: We are not born from fornication. One father we have: God."

your father the devil and the lusts of your father the devil you want to do them»⁹⁹.

33. How then, being also us transgressors of His commandments, will we not hear from Him the same words? For also the Apostle, the ones carried by the Ghost he named them sons of God: «How many are, he says, led by the Ghost, these ones are sons of God»¹⁰⁰. But how can we hear, being driven by death, that we are sons of God? «Because the thought of the body it is death»¹⁰¹. They who are led by the ghost they are shown from the fruits of the ghost. Let`s see therefore the fruits of the ghost. «For the fruits of the ghost, he says, are: the love, the joy, the peace, the long-patience, the doing of the good, the kindness, the faith, the gentleness, the temperance»¹⁰². Do we have these inside us? Do we not have the opposite ones? How can we, therefore, to hear that we are sons of God, and not rather of the enemy? For the one born from someone is like the one who has given birth to him. This is shown also by the Lord, saying: «The one born from the Ghost, ghost he is»¹⁰³. But we have made ourselves bodies which lust against the Ghost and that`s why rightfully we hear from Him: «Will not remain My Ghost into these people, because they are only bodies»¹⁰⁴. How

⁹⁹ John: 8: 44: KJB: “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”; ROB: “You are from your father the devil and you want to do the lusts of your father. He was from the beginning murderer of people, and he did not stay into truth, because there is not truth into him. When he speaks the lie, he speaks from his own, because he is a liar and the father of the lie.”

¹⁰⁰ Romans: 8: 14: KJB: “For as many as are led by the Spirit of God, they are the sons of God.”; ROB: “For how many are driven by the Ghost of God they are sons of God.”

¹⁰¹ Romans: 8: 6: KJB: “For to be carnally minded is death; but to be spiritually minded is life and peace.”; ROB: “Because the desire of the flesh is death, but the desire of the ghost is life and peace.”

¹⁰² Galatians: 5: 22-23: KJB :” But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, // Meekness, temperance: against such there is no law.”; ROB: “And the fruits of the Ghost is the love, the joy, the peace, the longsuffering, the kindness, the doing of the good, the faith, // the meekness, the temperance, the cleanness; against ones as these ones there is no Law.”

¹⁰³ John: 3: 6: KJB: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”; ROB: “What it is born from the body, body it is; and what it is born from the Ghost, ghost it is.”

¹⁰⁴ Genesis: 6: 3: KJB: “And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.”; ROB: “But the Lord

can we, therefore, to hear that we are Christians, not having anything of Christ into us?

34. But maybe, somebody will say: But I have the faith, and the faith into Him it is sufficient to me for salvation. To this one James will answer him, saying: «For also the devils believe and are shudder»¹⁰⁵. And again: «The faith without deeds dead it is, as also the deeds without faith»¹⁰⁶. But how we even believe into Him, or how do we believe to Him regarding the future ones, we who do not believe Him concerning the perishable and present ones, and that's why we are mixed with the earthly ones and we live to the body, fighting against the Ghost? They who have truly believed to Christ and they dwelled Him entirely into themselves also through the commandments, they said like so: «I do not live anymore but Christ lives into me. And if I am living now into the body, I am living through the faith of the Son of God, of the One Who loved me, and He gave Himself for me»¹⁰⁷. That's why suffering by His sake, for the salvation of everybody, as some true followers of Him, and as some true guardians of His commandments, they said: «Rebuked, we bless; persecuted, we endure; blasphemed, we comfort»¹⁰⁸. They did this because they heard His saying: «Love your enemy, do good to the ones who hate you, bless the ones who curse you, pray for the ones who grieve you»¹⁰⁹ and the

God said: «Will not remain My Ghost forever into these people, because they are only body. So their days will be one hundred and twenty years!».”

¹⁰⁵ James: 2: 19: KJB: “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”; ROB: “You believe that only One is God? You do good; but also the demons believe and shudder.”

¹⁰⁶ James: 2: 20: KJB: “But wilt thou know, O vain man, that faith without works is dead?”; ROB: “Do you want, though, to understand, you reckless man, that the faith without deeds dead is it?”

¹⁰⁷ Galatians: 2: 20: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”; ROB: “I have crucified myself together with Christ; and I do not live anymore but Christ lives into me. And my life from now, into the body, I live it into the faith into the Son of God, Who loved me and He gave Himself for me.”

¹⁰⁸ I Corinthians: 4: 12-13: KJB: “And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: // Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.”; ROB: “And we tire ourselves working with our own hand. Reviled being, we bless. Persecuted being, we endure it. // Blasphemed being, we pray. We have ended as the trash of the world, as the sweeping of everybody, until today.”

¹⁰⁹ Matthew: 5: 44: KJB: “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute

other ones. Through their words and deeds was shown Christ working into them. But we, for we are working against all His commandments, we have been filled by all uncleanness. And that's why we have ended instead of church of God, house of trading, and instead of house of prayer, a cave of thieves; instead of a holy nation, a sinful nation, and instead of people of God, a people full of sins; instead of a holy seed, a bad seed, and instead of sons of God, sons of the wickedness, because we have left the commandments of the Lord, and we serve to the cunning spirits through the unclean passions, getting angry the Saint of Israel.

35. That's why, crying for us, the great Isaiah, and wanting to help us into our falling, says: «Why do you hurt yourselves again, by adding lawlessness? Entire your head it is toward pain and entire your heart it is toward sadness. From the feet to the head, there it is not any whole place. Entirely it is only wound, only bruise, and only pus-filled sores. There cannot be put anymore patch, neither oil, nor bandage»¹¹⁰. And then it follows: «Forsaken will be the daughter of the Zion as a shack into a vineyard, as a hayloft into a vegetable garden, as a surrounded city»¹¹¹. This desolation of our souls was also shown by the Apostle, by saying: «And how they have not found the way for knowing God, God left them into a worthless mind to do those that should not be; being filled up by all injustice, evilness, cunningness, greediness, full of envy, of murder, of quarrel, of deceit, of bad behaviors, whisperers, gossipers, haters of God, revilers, haughty, proud, inventors of evil, disobedient to the fathers, trucebreakers, unmerciful, which even they know the righteousness of God, namely that they are

you;” ROB: “And I say to you: Love your enemies, bless the ones who curse you, do good to the ones who hate you and pray for the ones who harm and persecute you.”

¹¹⁰ Isaiah: 1: 5-6: KJB: “Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. // From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.”; ROB: “Where to be you stricken anymore, you that always rebel? All your head it is only wounds, and all your heart is faint. // From the top of the head to the soles of the feet there is no healthy place; all it is plagues, bruises and pus-filled wounds, not cleaned, not moistened with oil and not bandaged.”

¹¹¹ Isaiah: 1: 8: KJB: “And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.” The Zion has ended as a cottage into a vineyard, as a shack into a melon field, as a surrounded city.”

worthy to die, not only that they do these, but also they approve the ones who do these. That's why God has given them toward passion of dishonor, to dishonor their own bodies among themselves»¹¹². And the consequence of these ones is that: «It is revealed the anger of God from heaven over all faithlessness and injustice of the people»¹¹³, and the other ones.

36. This desolation of the soul, being heralded also by the Lord, he says: «Jerusalem, Jerusalem, you that murder the prophets and kill with stones the ones sent to you, how many times have not wanted I to gather your sons to you, as the hen gathers his chicken under its wings, and you did not want? Behold your house will be left desolated»¹¹⁴. And Isaiah, seeing us, the so-called monks, committing only the bodily services and neglecting the spiritual ones, and that's why being us full of pride, he said: «Listen to the word of God; chieftains of Sodom take heed to the law of the Lord, people of Gomorrah. What do I need the multitude of your sacrifices? I had enough

¹¹² Romans: 1: 28-32: KJB: "28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; // Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, // Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, // Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: // Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."; ROB: "And as they have not tried to have God into knowledge, so also God has left them to their reckless mind, to do those that are improper, // Full of all injustice, of fornication, of wickedness, of covetousness, of evilness; full of envy, of murder, of quarrel, of deceitfulness, of bad behaviors, gossipers, // Speakers of evil, haters of God, revilers, haughty, proud, boasters, inventors of evil, disobedient to the parents, // Unwise, covenant breakers, without love, merciless; // These ones even they knew the right order of God, that the ones who do things like these are worthy of death, not only that they do these things, but they also approve them to the ones who do these things."

¹¹³ Romans: 1: 18: KJB: "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;"; ROB: "For the anger of God is revealed from sky over all lawlessness and over all the injustice of the people which keep the injustice as truth."

¹¹⁴ Matthew: 23: 37-38: KJB: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! // Behold, your house is left unto you desolate."; ROB: "Jerusalem, Jerusalem, which murder the prophets and kill with stone the ones sent to you; how many times I have wanted to gather you sons as the bird gathers its baby birds under its wings, but you did not want. // Behold, your house is left desolate to you;"

of your burnt sacrifices of the rams and I do not want anymore the fat of the lambs and the blood of the oxen and of the male goats. For who asked these from your hands? Not put your feet anymore in the yard of My temple. If you will bring to Me the flower of the flour it is in vain. Your incense burning makes Me feel sick. The full moons, the Sabbaths, and the great day, I can't stand them. My soul hates the fast, the rest and your feast days. I had enough of you, I can't stand you anymore. When you stretch forth your hand toward Me, I turn My eyes away from you. And if you will multiply the prayer I will not hear you»¹¹⁵. Why? «Because your hands are full of blood»¹¹⁶. Because, «The one who hates his brother, a is killer of men»¹¹⁷. That's why all the striving (ascesis) that has not love, it is foreign to God.

37. That's why, rebuking also our hypocrisy, He says: «This people honors Me with their lips; but its heart is away from Me and it honors me vainly»¹¹⁸, and the other ones.

¹¹⁵ Isaiah: 1: 10-15: KJB: "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. // To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. // When ye come to appear before me, who hath required this at your hand, to tread my courts? // Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. // Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. // And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood."; ROB: "Listen to the word of God, you, leaders of Sodom, take heed to the teaching of God, you, people of Gomorrah! // To what good is for Me the multitude of your sacrifices?, says the Lord. I have had enough of your burnt offerings with rams and of the fat of the fattened calves, and I do not want any more oxen blood, and of lambs and of male goats! // When you were coming to bring it, who did ask it to you? Do not set your foot anymore into the yard of My temple! // Do not bring anymore vain gifts! The incense burnings are disgusting to Me; the new moons, the resting days and the gatherings from the feast days I cannot suffer them anymore. Your feasting itself it is lawlessness! // I hate the full moons and your feasts are a burden for Me! Enough! // When you raise your hands toward Me, I turn My eyes elsewhere from you, and, when you multiply your prayers, I do not listen to them. Your hands are full of blood; wash yourselves, clean yourselves!"

¹¹⁶ Ibid.

¹¹⁷ I John: 3: 15: KJB: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."; ROB: "Whosoever hates his brother is a murderer, and you know that any murderer has not eternal life, abiding into him."

¹¹⁸ Isaiah: 29: 13: KJB: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:"; ROB: "And the lord said: That's

Because the ones said from our Lord, lamenting the Pharisees, I hear them as being told for us, the hypocrites from today, who have been offered with so much holy grace, but we are worst than the Pharisees. Do we not tie heavy and hard to be carried burdens and set them on the shoulders of the men, and we do not want to move them neither with the tip of the finger? Do we not do all our deed toward being seen by people? Do we not love also to sit at the head of the table at feasts, and on the leading seat in assemblies, and to be called by people: «Rabbi, rabbi», and the ones who do not give us these ones, we hate them to death? Do we not also taken the key of the knowledge and we close the Kingdom of Heaven in front of the men, neither entering us and nor letting others to enter?

Do we not encompass the sea and the earth to make a proselyte, and when this happens, we make him the son of the Gehenna, twofold than us. Are we not blind advisers, sifting the mosquito and swallowing the camel? Do we not clean the outside of the cup, the seen one, and the one from inside us is full of extortion and covetousness, better said of uncleanness?

Do we not give tithe from the mint and dill and any vegetable, and we overlook the judgment and the love of God? Are we not also some dark graves, showing ourselves to the people, being right outwardly, and inwardly being full of all hypocrisy, lawlessness, and uncleanness? Do we not build the tombs of the martyrs and adorn the monuments of the prophets, but we are alike with their murderers?

Who will not cry for us, therefore, because of such a feeling? Who will not cry for such a slavery of us? That`s why us, the ones who are honored sons of God, we are reckoned as being some clay pots. That`s why the gold has been blackened and was broken the good silver. That`s why we, the Zion`s Nazarenes, which have been lighting stronger than the snow, we have ended as some Abyssinians; we which were whiter than the milk, have been blackened more than the ink. That`s why our face has been darkened more than the soot. The one who fed ourselves with coconuts, we are wallow in slops. Our lawlessness has increased more than the lawlessness of Sodom.

why this people drew near to Me with their mouth the heart is far, because the worshipping before Me it is not but a human ordering, learned from men.” ; Matthew: 15: 8: KJB: “This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.”; ROB: “«This people honors Me with the lips, but with the heart it is far from Me.”

We who were the sons of the day and of the light, we ended to be the sons of the night and of the darkness; and from the sons of the Kingdom we have made ourselves the sons of the Gehenna. That's why we, the sons of the Most High, we die as simple people and we fall down as one from the boyars¹¹⁹. That's why we have been surrendered into the hands of the lawless enemies, namely of the fearsome devils, and of the unjust and sly emperor of the entire earth, namely of their chieftain, as ones that have committed sin and lawlessness, disregarding the commandments of our Lord God, and we trampled the Son of God, and we have reckoned the Blood of His Testament as being an insignificant thing.

But do not surrender us to the end, for Your name, Lord; and do not break Your Testament; and to not move away from us Your mercy, for Your mercifulness, our Father from heaven, and for the mercy of Your Holy Ghost. «Do not hastily remember our old lawlessness, but rapidly to come in front of us Your mercifulness, because we ended to be very poor. Help us, God, our Savior, for the glory of Your name; Lord, have mercy on us and forgive our sins, for Your name, Lord, remember the first fruits that, taking it from us, for the love of men, Your Only One Born Son keeps it for us into heaven, to give us the strong hope of salvation, for not becoming worst due to despair. Save us for the honored His blood, that He shed for the life of the world, for His holy Saints Apostles and disciples, which shed their own blood for His name, for the Holy Prophets, Fathers and Patriarchs, which strived to bring joy to Your name. Do not overlook our prayer, Lord, and do not forsake us to the end. Because we do not trust to our righteousness, but into your mercy, through which You take care of our entire nation. We beg and pray to your goodness, to not be made to us, toward condemnation, the mystery of the salvation, destined to us by Your Only One Born Son, and do not reject us from before Your face. Do not be disgusted by our worthlessness, but have mercy on us according to Your mercifulness; and after the multitude of Your mercifulness erase our lawlessness, to draw near without condemnation in front of Your glory, to be us found worthy by the covering of

¹¹⁹ Psalms: 82: 7: KJB: "But ye shall die like men, and fall like one of the princes."; 81: 7: ROB: "But you die as some men, and fall down as one from the chieftains."

Your Son the Only One Born, and to not be rejected as some unworthy servants of the sin.

Yea, Master, Almighty Lord, hear our prayer, because besides You we do not know other one. Your name we call; for You are the One Who works everything in everyone, and we all ask for Your help. «Look from heaven, Lord, and watch from the holy glory of Your house. Where is the Your zeal and power? Where is the multitude of Your mercy and of Your mercifulness, for You suffered our falling? Because You are our Father, for Abraham did not know us, and Israel did not know us. But You, Lord, our Father, save us, because from the beginning is for us Your holy name, and of Your Only One Born Son, and of Your Holy Ghost. Why have You made us go astray from Your way? Do not punish us with the staff of Your judgments. Why have you made our heart callous, for not having fear of You? You have forsaken us into our own law of our estrangement? Turn Your servants back, Lord, for Your Holy Church, and for all Your saints from ever, to inherit a little from Your holy mountain. Our enemies trampled Your holy place. We have made ourselves as at the beginning, when You did not master upon us, neither was Your name called upon us»¹²⁰.

38. «If You will open the sky, will tremble because of you the mountains, and they will melt themselves down as the wax by the face of the fire; the fire will burn the opposite ones and

¹²⁰ Isaiah: 63: 15-19 (Free quotation): KJB: "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? // Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting. // O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. // The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. // We are thine: thou never barest rule over them; they were not called by thy name."; ROB: "Look down from heavens and see, from Your holy and brilliant dwelling: Where are Your zeal and endless power, the turmoil of Your inside and Your mercifulness? // For me these ones have ended! But You are our Father! Abraham does know nothing; Israel does not know us. You, Lord, are our Father, our Savior; this is Your name since always. // For what, Lord, have You left us going astray from Your ways and have made our hearts callous, to not fear You? Turn back, for Your servants, for the tribes of You inheritance. // For what the lawless ones set their leg into Your temple, and our enemies trampled Your altar? // We have ended as some ones over whom You from a long time do not master and who are no longer called with Your name. If You would break the heavens and descend, the mountains would tremble!"

fearsome will be Your name to Your enemies. When You will do Your mighty works, the mountains will tremble because of You. From always we haven't heard, neither our eyes have seen God, except You. And Your works that You will made, will be mercy, to whom that will suffer them. Because the righteousness will meet the ones who are doing it and they will remember Your ways. Behold, You have become angry, and we have sinned»¹²¹. Better said, we have done wrong and You have become angry. «That's why we all have gone astray, and we have made ourselves as some unclean ones. Like a rejected cloth it is all our righteousness, and we have fallen down as the leaves for our lawlessness; so the wind will blow us away. There is not who to call Your name and who to commemorate You to ask help. You have turned Your face from us and You have left us for our sins. And now, Lord, our Father is You, and we are mud, the work of Your hands are we all. Do not get very angry on us, neither mention our sins ever. Look, we are Your people all of us. The city of your Saint, the Zion, has ended desolated. Like a wilderness has been made Jerusalem. The house of Your Saint has ended being a curse and the glory that was blessed by our Fathers has been engulfed by fire and all the glorified ones crumbled down. And all these things You have suffered Lord, and You have been silent and you humbled us beyond measure»¹²².

¹²¹ Isaiah: 64: 1-5: KJB: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, // As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! // When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence. // For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. // Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved."; ROB: "As a fire which burns the brushwood, as a flame which seethes the water, make your enemies to know Your name and to tremble in front of You the nations, seeing You, // Making unexpected mighty works, // About which has been never heard speaking. Neither the ear has heard, not the eye has seen a god, except You, which will commit some like these ones for the ones who have hope in Him. // You go to meet the ones who do the deeds of the righteousness and remember Your ways. Behold, You started Yourself with anger, and we were guilty through our faithlessness and our lawlessness! // We all have ended unclean and all the deeds of our righteousness, as a muddy garment. We all have fallen as the dried leaves and our lawlessness has been taking us like the wind."

¹²² Isaiah: **64: 6-12: KJB**: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us

39. All these things happened to Your old people through foreshadow, but now they truly have been fulfilled to us. «We have made ourselves reproachable to our neighbors, the devils, and mockery and laughter to them who stay around us»¹²³. But look down from heaven and see and save us for Your holy name. Make us to know the craftsmanship of our enemies, and save us from their plots. Do not take far Your help from us, because we are not able to vanquish the ones which come against us, but You are strong to save us from all our enemies. Save us, Lord, from the hardships of this world according to You goodness, for into clean knowledge, crossing the sea of the life and showing ourselves whole and without stain in front of the fearsome throne, to be us found worthy of the eternal life.

40. Hearing all these, the brother, and being engulfed by a great repentance, he says with tears to the old man: “As far I can see, Father, no hope of salvation has left to me. «Because the iniquities overwhelmed my head»¹²⁴. But please tell me, what I have to do? And the old man, answering, he says: “Salvation it is an impossible thing to the men. To God,

away. // And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. // But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand. // Be not wroth very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. // Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. // Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. // Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?”; **6-11: ROB:** “Nobody was calling Your name and no one awakened to strengthen himself into You. Because You have hidden Your face from us and You have left us into the will of our lawlessness. // And now, Lord, You are our Father, we are the mud, and You the potter, all of us we are the work of Your hands! // Oh, Lord! Do not get very angry on us, and do not endlessly remember our lawlessness! Look, we are Your people! // Your holy cities have ended desolated, the Zion it is like a desert, Jerusalem like a desolated place! // Our holy and glorified temple into which our fathers glorified You has ended prey of the fire and all the cherished ones by us, ruins! Can You contain Yourself, and to be silent, Lord, and to make us so sad?”

¹²³ Psalms: 79: 4: KJB: “We are become a reproach to our neighbours, a scorn and derision to them that are round about us.”; 78: 4: ROB: “We have become reproach to our neighbors, mockery and laughter to them from around us.”

¹²⁴ Psalms: 38: 4: KJB: “For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.”; 37: 4: ROB: “For my iniquities overwhelmed my head, as a heavy burden they pressed over me.”

though, everything is possible, as the Lord Himself said¹²⁵. «Let`s come out in front of Him into confession, to worship Him, to fall down and to cry in front of the Lord, Who has made us, because He is our God»¹²⁶. Let`s hear what he says through the voice of Isaiah: «When you will turn back and will sigh, then you will be saved»¹²⁷. And again: «Is it not powerful the hand of the Lord to save us? Or His ear has become heavy, to not hear? But the sins put a wall between us and God, and because of our sins He has turned His face for not having mercy on us»¹²⁸. That`s why He says: «Wash yourselves, make yourselves clean, pluck out the evil from your souls in front of Me, stop yourselves from your evil deeds, learn to do the good, ask judgment, deliver the wronged one, make justice to the orphan and defend the widow. And come to judgment, says the Lord. And if your sins would be as the purple, as the snow I will whiten them; and if they will be scarlet as the fire, I will whiten them as the wool. If you would listen, the goodies of the earth you will eat, because the mouth of the Lord has spoken these ones»¹²⁹. And again through Joel: «Turn back to me from all

¹²⁵ Matthew: 19: 26: KJB: “But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.”; ROB: “But Jesus, looking at them: To people this is impossible, to God, however, all things are possible.”

¹²⁶ Psalms: 95: 6: KJB: “O come, let us worship and bow down: let us kneel before the Lord our maker.”; 94: 6: ROB: “Come to worship Him and to fall down in front of Him and to cry before God, the One Who has made us.”

¹²⁷ Isaiah: 30: 15: KJB: “For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.”; ROB: “Because so says the Lord: «If you turn back and you are in good peace, you will be delivered. The quietness and the hope are your virtue». But you did not want to listen.”

¹²⁸ Isaiah: 59: 1-2: KJB: “Behold, the Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: // But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”; ROB: “Behold, the hand of the Lord is not too short for not being able to deliver you, and His ear to heavy for not hearing you. // But your iniquities have put separation between you and your God, and your sins have made Him to hide His face to not hear you.”

¹²⁹ Isaiah: 1: 16-19: KJB: “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; // Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. // Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. // If ye be willing and obedient, ye shall eat the good of the land.”; ROB: “Do not do evil in front of My eyes. Stop it at once! // Learn to do the good, search the righteousness, help the oppressed one, make justice to the orphan, defend the widow! // Come to judgment, says the Lord. If your sins would be as the cochineal, as the snow I will whiten them, and if they would be as the purple, as the white wool I will make them. // If you will want and you will listen to Me, you will eat the goodies of the earth.”

your heart in fast, weeping and mourning. Tear apart your hearts not your clothes. For gracious and merciful is the Lord and He is sorry for the evil ones»¹³⁰. And toward Ezekiel: «You son of the man, tell to the house of Israel: so you have spoken saying: our errors and our iniquities upon us they are, and into them we melt us down, how are we will live? Tell them: Alive Am I, says the Lord, I do not want the death of the unbeliever, but his turning back from his way and to be alive. With turning turn you back from your way, for glorify the house of Israel»¹³¹. And the Third Book of Kings, showing the overwhelming goodness of God, says through Elijah, to be heard by Ahab, who was in the vineyard of Naboth, which he has inherited by killing him through Isabella: «This says the Lord: you have killed and you have inherited. In the place where the dogs

¹³⁰ Joel: 2: 12-13: KJB: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: // And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."; ROB: "«And now, says the Lord, turn you back to me from all your heart, with fasting, with crying and with lamentation». // Tear apart the hearts and not your clothes, and turn toward the Lord your God, for He is gracious and merciful, slow to anger, and much merciful, and he repents about the evil which He has sent upon you."

¹³¹ Ezekiel: 33: 10-14: KJB: "Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? // Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? // Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. // When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it. // Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;"; ROB: "And you, the son of man, tell to the house of Israel: You say so: «Our iniquities and our sins are upon us and we perish into them; how then will be us able to live?» // Tell them: As it is true that I am alive, as true is that I do not want the death of the sinner, but that the sinner to turn from his way and to be alive. Turn you, turn you from your evil ways! For what to die you, house of Israel? // And you, the son of man, tell to the sons of your people: The righteousness of the righteous one will not deliver him in the day of his transgression, and the lawless one will not fall for his iniquity in the day of his turning from his iniquity, as also neither the righteous in the day of his transgression will not be able to stay alive for his righteousness. // When I will say to the righteous that he will be alive, and he will trust into his righteousness and will commit injustice, then all his righteousness will be not remembered, but he will die for all the evil that he has done. // And when I will say to the sinner: «You will die», but he will turn from his sins, and it will be done judgment with righteousness:"

licked the blood of Naboth, there the dogs will lick your blood. And Isabella will be eaten by the dogs at the edge of the wall of Israel. And hearing Ahab these words he has torn apart and he put sackcloth on his body, and he fasted and he slept into the sack. And there was the word of the Lord toward Elijah, saying: Behold Ahab has been ashamed by My face. I will not bring evil things into his days¹³². And David says: «My lawlessness I have known and my sin I have not covered it. I have said: I have confessed against me my lawlessness to the Lord; and You have forgiven my unbelief of my heart. For it will pray to You every believer at the due time; however flood of many waters will not approach to him»¹³³. And in the Gospel the Lord says: «Repent, for the Kingdom of Heaven is at hand»¹³⁴. And Peter asks: «How many times a day my brother will wrong to me and I will forgive him? Until seven times?», answer to him The One Who is good

¹³² III Kings: 21: 19, 23, 27-29: KJB: “And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. // And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. // And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. // And the word of the Lord came to Elijah the Tishbite, saying, // Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son’s days will I bring the evil upon his house.”; ROB: “And tell him: So speaks the Lord: You have killed, and you still want to enter into inheritance? And to tell him also: So says the Lord: In the place into which the dogs licked the blood of Naboth, the dogs will lick also your blood! // Also for Isabella spoke the Lord: The dogs will eat Isabella on the wall of Jezreel. // When Ahab heard all these words, he started to cry, he tore his clothes, he put on a sackcloth over his body, he fasted and he slept in that sack and walked around sad. // Then was the word of God toward Elijah the Tishbite, for Ahab, and the Lord said: // «Do you see how Ahab has humbled himself in front of Me? For he has humbled himself in front of Me? That’s why I will not bring the troubles into his days, but in the days of his son I will bring the troubles over his house!»”

¹³³ Psalms: 32: 5-7: KJB: “I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. // For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. // Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.”; 31: 5-7: ROB: “ My sin I have known it and my lawlessness I have not hidden it, against me. // I said: «I will confess my lawlessness to the Lord»; and You have forgiven the lawlessness of my sin. // For this will pray toward you every pious one at appropriate time, and flood of many waters will not approach to him.”

¹³⁴ Matthew: 4: 17: KJB: “From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.”; ROB: “From then Jesus began to preach and to say: Repent, for the Kingdom of Heaven is at hand.”

by nature and not likened in goodness: «I do not say to you for seven times, but until the seventy times seven»¹³⁵.

41. Knowing therefore, the fear of God, and His goodness and love for people, from the Old and the New Testament, let`s us turn from all our heart. Why to perish us, brothers? Let`s wash our hand, us, the sinners. Let`s clean our hearts, we, the ones with doubtful souls. Let`s lament, let`s mourn and cry for our sin. Let`s cease from our evilness. Let`s fear His menaces, let`s guard His commandments. Let`s love each other from all our heart. Let`s say to the brothers even to the ones who hate us and are disgusted of us, to be the name of the Lord glorified, and to show Himself to us into His joy. Let`s give forgiveness to others, we, who have tempted each other, as one who were warred by the common enemy. Let`s stay against our thoughts, calling God as ally in our fight and to cast out from us the evil and unclean spirits. Let`s submit the body to the ghost, tormenting it and dragging it enslaved¹³⁶, through all kind of straits. «Let`s clean ourselves of all the defilement of the body and of the ghost». Let`s entice each other to increasing in love (in the Greek text: the paroxysm of love) and in good deeds. Let`s do not envy between us, neither through envy to become wild at heart. Rather let`s have mercy on each other and to heal each other through humbleness. Let`s not gossip each other, neither mockery on each other, because limbs we are ones to others. Let`s deny from us the carelessness and the frivolity, and to stay manly, fighting against the spirits of the evilness, because «We have Jesus Christ comforter, straight to the Father, and He is deliverance to us for our sins»¹³⁷. Let`s pray

¹³⁵ Matthew: 18: 22: KJB: “Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”; ROB: “Said to him Jesus: I do not tell you to until seven times, but until seventy times seven.”

¹³⁶ I Corinthians: 9: 27: KJB: “But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”; ROB: “But I torment my body and I submit it to bondage, lest preaching I to others, I myself to become worthless.”

¹³⁷ I John: 2: 1-2: KJB: “MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: // And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”; ROB: “My children, these I am writing to you for you do not sin, and if somebody will commit sin, we have mediator toward the Father, Jesus Christ the righteous. // He is the expiatory sacrifice for our sins, but not only for ours, but also for the ones of the entire world.”

to Him with pure heart from all our soul, and He will forgive our sins. «Because nigh is the Lord to all who call Him into truth»¹³⁸. That why says: «Sacrifice to God sacrifices of praise and give your prayers to the Highest. And call Me in the day of your trouble and I will deliver you and you will glorify Me»¹³⁹. And Isaiah says: «Break all the bond of the injustice, loose the yoke of the forced covenants, let go the oppressed ones, and break all unjust letter. Break to the hungry one your bread and the poor people without dwelling bring them into your house. If you see somebody naked, clothe him up, and do not overlook the ones from your tribe. Then your light will burst out as the dawns, and your healing will spring soon. And will walk before you your righteousness, and the glory of the Lord will surround you»¹⁴⁰. And after this he says: «Then you will shout out and God will hear you. Being you still speaking, He will say: Behold, here I am. Then will spring up into darkness your light and your darkness will be as the midday. And God will be with you always, and He will satisfy you as your soul wants»¹⁴¹. Behold

¹³⁸ Psalms: 145: 18: KJB: “The Lord is nigh unto all them that call upon him, to all that call upon him in truth.”; 144: 18: ROB: “Night is the Lord to all the ones who call Him, to all the ones who call Him into truth.”

¹³⁹ Psalms: 50: 15: KJB: “Offer unto God thanksgiving; and pay thy vows unto the most High: // And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.”; 49: 15: ROB: “Sacrifice to God sacrifice of praise, and fulfill to the Highest your promises. // And call me in the day of the trouble and I will deliver you and you will exalt Me.”

¹⁴⁰ Isaiah: 58: 6-8: KJB: “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? // Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? // Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.”; ROB: “Do you not know the fasting that I like It? – says the Lord. Break the chains of the injustice, loose the bonds of the yoke, set free the oppressed ones and break their yoke. // Share your bread with the hungry one, shelter into the house the indigent, clothe the naked one and do not hide yourself from the one of the same kin with you. // Then your light will spring as the dawns and your healing will be hurried up. Your righteousness will go before you, and after you, the glory of God.”

¹⁴¹ Isaiah: 58: 9-10: KJB: “Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; // And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.”; ROB: “Then you will shout out, and the Lord will hear you; at your shout He will say: Here I Am! If you remove from your midst the oppression, the menace with the hand and the word of grumbling, // If you give your food to the poor one and you will satiate the embittered soul, your light will spring out in the darkness and your gloom will be like the mid of the day.”

therefore, that by breaking all the tiding of the injustice from our heart and untying all the yoke of the forced covenants, namely of the keeping in mind of the evil, and hurrying us to do good to the neighbor from all our hearts, we reach being surrounded by the light of the knowledge and to liberate ourselves from the reproachable passions, being filled up by all the virtue, being lightened by the glory of God and liberating ourselves from all the nescience. And praying Christ, we are heard by Him and we have God always with us, and our desire of God it is satiated.

42. Let`s therefore love each other and we will be loved by God. Let`s be with long suffering together and He will be also with long suffering towards our sins. Let`s not reward the evil with evil, and we will not receive according to our sins. Because our forgiveness it is in the forgiveness of our brothers. And the mercy of God is hidden into the mercifulness towards the neighbor. That`s why the Lord said: «Forgive and it will be forgiven to you»¹⁴². And again: «If you will forgive to the people their mistakes, also your Father from heaven will forgive to you your mistakes»¹⁴³. Or: «Blessed are the merciful ones, because they will receive mercy»¹⁴⁴. Or: «With what measure you will measure, with that one will be measured to you»¹⁴⁵. Behold, has given to us the Lord form of salvation and He has given to us eternal power to be us made sons of God. Consequently, in our will stays the salvation.

43. Therefore, let`s give ourselves to the Lord, entirely, to entirely receive Him. Let`s make ourselves gods for Him. Because fro this He made Himself man, being God and Master

¹⁴² Luke: 6: 37: KJB: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."; ROB: "Do not judge, and you will not be judged; do not condemn and you will not be condemned; forgive and you will be forgiven."

¹⁴³ Matthew: 6: 14: KJB: "For if ye forgive men their trespasses, your heavenly Father will also forgive you."; ROB: "For if you will forgive to the people their mistakes, will forgive also to you, your Father from heaven, your mistakes."

¹⁴⁴ Matthew: 5: 7: KJB: "Blessed are the merciful: for they shall obtain mercy."; ROB: "Blessed the merciful ones, for they will receive mercy."

¹⁴⁵ Matthew: 7: 2: KJB: "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."; ROB: "For with the judgment with which you judge, you will be judged, and with the measure with which you measure will be measured to you."

by nature. Let`s listen to Him and He will overcome our enemies without difficulty. «If My people would have listened to Me, says, if Israel would have walked into My ways, I would have humiliated to the destruction their enemies, and I would have put My hand on the ones who tease them»¹⁴⁶. Let`s put all hope only into Him, and to throw all our care only upon Him, and He will save us from all the trouble, and all our life He Himself will feed us. Let`s love every human from our soul; but let`s not put our hope in any man.

Because, as long as the Lord upholds us, all our friends surround us, and all our enemies are powerless. When, therefore, the Lord forsaken us, then all our friend forsaken us and all our enemies gain power against us. But also the one who dares, relying on himself, he will fall with pitiable falling. The one who fears God, yet, he will be exalted. That`s why David said: «I will not trust in my bow, and my sword will not save me. Because You have saved us from the ones who trouble us and You have ashamed the ones who hate us»¹⁴⁷.

44. Let us not persevere into thoughts which present our sins diminished, and which tell us like some oracles that we have received the forgiveness. Strengthening us against them, the Lord said: «Guard yourself against the false prophets, for they will come to you in sheep skin, and inwardly they are ravening wolves»¹⁴⁸. For, while you mind is still troubled by the sin, it have not received yet His forgiveness, because has not made yet fruits worthy of repentance. And the fruit of the repentance is the dispassion of the soul; and the dispassion means the erasing of the sin. But we still not have consummated dispassion, if here we are troubled by passions,

¹⁴⁶ Psalm: 81: 13-14: KJB: “Oh that my people had hearkened unto me, and Israel had walked in my ways! // I should soon have subdued their enemies, and turned my hand against their adversaries.”; 80: 12-13: ROB: “I My people would have hearkened to Me, if would have been walking Israel in my ways, // I would have totally subdued their enemies and I would have put My hand on their persecutors.”

¹⁴⁷ Psalm: 44: 6-7: KJB: “For I will not trust in my bow, neither shall my sword save me. // But thou hast saved us from our enemies, and hast put them to shame that hated us.”; 43: 8-9: ROB: “For not in my bow I will trust and my sword will not save me. // For You have delivered us from the ones who afflict us and the ones who hate us You have put them to shame.”

¹⁴⁸ Matthew: 7: 15: KJB: “Beware of false prophets, which come to you in sheep`s clothing, but inwardly they are ravening wolves.”; ROB: “Beware of false prophets, who came to you in clothing of sheep, and inwardly they are ravening wolves.”

and here we are not. So, we have not perfectly received either the forgiveness of the sins. From the ancestral sin we have been liberated at the Holy Baptism, but from the sin which we have dared to commit after the Baptism, we are liberated through repentance.

45. Therefore, let us truly repent for, being liberated from passions, to achieve the forgiveness of the sins. Let us despise the temporary ones, lest, fighting for them with the people, to transgress the commandment of the love and to fall down from the love of god. «Let us walk into ghost, and we will not fulfill anymore the lust of the body»¹⁴⁹. Let us do vigil, to be awakened, to reject the sleep of the flippancy. Let us crave for following the footprints of the saint athletes of the Savior; let us imitate their fights, forgetting the ones from the past and stretching us toward the ones from the future. Let us imitate their tireless way, their burning zeal, the perseverance in restraint, the wisdom of the righteousness, the valor of their suffering, the steadiness of the long suffering, the tenderness of the mercy, the undisturbed gentleness, the warmth of the zeal, the lack of hypocrisy in their love, the height of the humbleness, the poverty, the manhood, the kindness, the tolerance. Let us not give ourselves to the pleasures; let us not get drowsy; let us not defile our conscience. «Let u follow the peace with everybody, and the holiness, without which nobody will see the Lord»¹⁵⁰. Besides these, let us flee from the world, brother, and from the master of the world. Let us forsake the body and the ones of the body. Let us step decidedly toward heaven; there we will see our city. Let us imitate the godlike Apostle, being receiving the Chieftain of the Life, to enjoy the spring of the life. Let us sing in choir with the angels; let us praise our Lord Jesus Christ together with the Archangels, to Whom is due the glory and the mastery, together with the Father and with the Holy Ghost, now, and always, and forever and ever. Amen.

¹⁴⁹ Galatians: 5: 16: KJB: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."; ROB: "I say therefore: into ghost be you walking, and do not fulfill the lust of the body."

¹⁵⁰ Hebrews: 12: 14: KJB: "Follow peace with all men, and holiness, without which no man shall see the Lord."; ROB: "Search for the peace with everybody and the holiness without which nobody will see the Lord,"

**Of the One from the Saints, Our Father
Maximos the Confessor**

The Four Hundred heads about Love¹⁵¹

Forewords toward Elpida

Behold, I have sent to Your Piousness, Father Elpida, besides the Word about the Ascetic Life, also the Word about Love, in as many heads as also the four Gospels. Maybe there it is not anything worthy of your expectations. But only that much was our power. Besides these, please know, your holiness, that neither these are the fruit of my cogitation. But, reading the writings of the Holy Fathers and picking up from there the ones that are related with our theme, we have stuffed many things in a few words, to be easy to keep in mind. And so we have sent them to Your Piousness, praying you to read them with tolerance and to extract from them only the profit and the lack of beauty of the words please overlook it and please pray for my humbleness, the empty one of all spiritual profit. I also pray you to not consider that we have written this to disturb you; but because, I have received a commandment. I am saying this, because we are many today who disturb through words, and the ones who teach through deeds or learn in this way, are very few. But in particular, we pray you to take heed, with much diligence, to each head. Because I reckon that they are not easy to be understood for all people, but the most part of them need a together examination from the part of many, even they seem to be simple according to their word.

Maybe from them it will emerge something good for soul. And surely, through the grace of God, will spring out something useful to the one, who reads without spying thoughts, but with the fear of God and with love. But to the one who do not read for the spiritual profit, this one or any other work, but to gather words for mocking the writer, to show himself, for instance, wiser than the writer, as one that is full of imagination, to him will not ever spring out any profit from anywhere.

¹⁵¹ Migne G.P. 90, 954-1080; Greek Philokalia, vol I, second II, p. 201-231

The First Hundred Heads about Love

1. The love it is a good and affectionate disposition of the soul, due to which it does not honor anything more than the knowledge of God. But it is not possible to reach at the habituation of love the one who is addicted to something from the earthly ones.

2. The love is born by dispassion; the dispassion by the hope in God; the hope by the patience and by the long suffering; and these ones are born by the all-comprising restraint. The restraint, at its turn, it is born by the fear of God; at last, the fear of God is born by the faith in God¹⁵².

3. The one who believes in God, he fears the torments; the one who fears torments he restrains himself from passions; the one who restrains himself from passion he suffers the troubles; the one who suffers the troubles he will have hope in God, and the hope in God detaches the mind from all the addiction for the earthly ones; at last, the mind detached by these ones, it will have the love toward God.

4. The one who loves God, he cherishes His knowledge more than everything done by Him, and unceasingly perseveres nigh to it, with a great longing.

5. If everything that exists, was made through God and for God, and if God is better than what was done by Him, the one who forsakes God, Who is better without any possibility of comparison, and he occupies himself with the evil ones, he shows himself appreciating more the ones that were done by God than God himself.

6. The one who has his mind nailed into the love of God, he disregards all the seen ones and even his own body, as something stranger.

7. If the soul is better than the body, and if God, who has made the world, is incomparable better than the world, the

¹⁵² The heads no. 2 and 3 show us the order of the virtues, according to Saint Maximos the confessor.

one who honors the body more than the soul and the built world more than God, he is not at all different by worshippers at the idols.

8. The one who has detached his mind from God and from the perseverant love for God, and he has it tied to somebody from the ones which falls under senses, that one honors the body more than the soul and the ones made by God more than God Who has created them.

9. If the life of the mind it is the light of the knowledge, and that one is born by the love toward God, it is well said that nothing it is greater than the godlike love.

10. When the mind comes into the fire of the love toward God, it does not feel anymore, either itself or some other things. Because being lightened by the godlike and endless light, leaves the feeling towards everything done by God, like the sensitive eye does not see the stars, when the sun shines.

11. All the virtues help the mind to gain the godlike love. But more than all, the pure prayer. For through this one, flying up toward God, it comes out, from all that exists.

12. When the mind is kidnapped through love of the godlike knowledge, and, coming out of all the created ones, it feels the godlike endlessness, and then, being overwhelmed by the godlike presence, it awakens itself at the feeling of its humbleness, likewise the godlike Isaiah, and utters with amazement, the words of the prophet: «O, miserable me! I am lost! Because being a man and having unclean lips, and living in the midst of a people which has an unclean mouth, I have seen with my eyes the Emperor the Lord Savaot»¹⁵³.

13. The one who loves God (4) cannot but to love every man as himself, even he does not like the passion of the ones

¹⁵³ Isaiah: 6: 5: KJB: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."; ROB: "And I said: «Woe to me, for I am lost! I am a man with soiled lips and I dwell in the midst of a people with unclean lips. And the Lord Savaot I have seen Him with my eyes!»"

who are not cleaned yet. That` why when he sees their turning back and their betterment, he enjoys it with great and unspoken gladness.

14. Unclean it is the passionate soul, which it is full of thoughts of lust and hate.

15. The one who sees into his heart any remnant of hate towards a certain man, for certain mistake, he is utterly stranger to the love for God, because the love for God does not suffer at all the hate towards man.

16. «The one who love Me, says the Lord, he will guard My commandments»¹⁵⁴. «And My commandment is this, that you love each other»¹⁵⁵. The one who does not love therefore the neighbor, he does not keep the commandment. And the one who does not keep the commandment, neither can he love God.

17. Blessed is the man who can love everybody equally.

18. Blessed is the man who does not stick with anything perishable or temporal.

19. Blessed it is the mind which has overcome all the things and delights itself ceaselessly with the godlike beauty.

20. The one who transforms the care for the body into lust and for temporal things keeps in mind the evil from the neighbor that one ministers to the creation instead of the Creator.

21. The one who preserves his body as not being submitted to the pleasure, and healthy, he has it fellowservant toward the working of the good ones.

¹⁵⁴ John: 14: 21: KJB: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."; ROB: "The one who has My commandments and guards them, that is the one who loves Me; and the one who loves Me will be loved by My Father and I will also love him, and I will show Myself to him."

¹⁵⁵ John: 15: 12: KJB: "This is my commandment, That ye love one another, as I have loved you."; ROB: "This is My commandment: That you love each other, as I have loved you."

22. The one who flees from all the bodily lusts, he places himself above any worldly sadness.

23. The one who loves God surely he loves also the neighbor. And one like this cannot keep the money but he uses it with godlike propriety.

24. The one who gives alms, imitating God, does not know the difference between good and bad, between just and unjust, when it is about the ones that are needed to the body, but he shares to everybody the same, even though he honors more, for the good leaning of the will, the virtuous one rather than the lazy one.

25. As God, being good by nature and without passion, loves everybody in the same way, as being His creatures, but He glorified the virtuous one, as one who has achieved the knowledge also through the leaning of the will, and the lazy one He has mercy on him due to His goodness, and turns him into this century through rebuking, in the same way also the good one and without passion into the leaning of his will, he loves all the people in the same way: on the virtuous one for the nature and for the good leaning of his will, and on the lazy one he has mercy for the nature and from compassion, as on someone that is reckless and walks into darkness.

26. The love is made known not only through giving of money, but with a lot more through the impartation of the word of God through bodily ministration.

27. The one who has truly rejected the things of the world and serves without hypocrisy to his neighbor, through love he is hastily liberated from any passion and he is made partaker to the godlike love and knowledge.

28. The one who has achieved inward the godlike love, he does not get tired following to the Lord his God, as the godlike Jeremiah, but he suffers with valor any tiredness, mockery and insult, not taking account at all, the evil from anybody.

29. When you will be insulted by somebody or despised in some regard, be careful with the thoughts of the anger, lest, by separating you from the love due to the annoyance, to place yourself into the land of the hate.

30. When you will suffer due to an insult or a dishonor, let you know that in fact, you gain a profit. Because through the insult it is banished from you the vain glory.

31. Like the memory of the fire does not heat the body, so the faith without love does not work into the soul the enlightenment of the knowledge.

32. Like the light of the sun attracts the healthy eye, so the knowledge of God attracts toward itself in a natural way the mind that was purified through love (5).

33. The pure mind it is that one which has been separated from the nescience and it is lightened by the godlike light.

34. The pure soul it is that one which has been liberated from passions and ceaselessly enjoys the godlike love.

35. Reproachable passion it is the movement of the soul against the nature.

36. The dispassion it is a peaceable state of the soul, which make difficult to the soul to move toward evilness.

37. The one who through diligence has achieved the fruits of the love, he does not move away from this one, even if he will endure tens of thousands of evil deeds. Let you be entrusted by this by Stephen, the disciple of Christ, and the ones like him and the Savior Himself, who was praying to the Father for the ones who were killing Him, and asked the forgiveness from Him, as for one who did not know what they were doing.

38. Whether it is proper to the love to be long suffering and to be good, the one who fights with anger and plots

cunningness, it is proved that he makes himself stranger to God, if God is love.

39. «Do not tell, says the godlike Jeremiah, that you are the church of the Lord»¹⁵⁶. And you do not say that the simple faith into our Lord Jesus Christ can save me. Because this is impossible, if you will not achieve also the love for Him through deeds. About the simple faith it was said: «the devils also believe, and tremble» (James: 2: 19).

40. The fruits of the love are: to do good to the neighbor from all your heart, to be yourself long suffering, to be with tolerance, and to use the things with right judgment.

41. The one who loves God does not make anybody sad and he does not become sad for the temporal ones. He makes sad and he becomes himself sad with the only savior sadness, with which also the blessed Paul became sad, and made sad the Corinthians.

42. The one who loves God, he lives angelic life on earth, fasting and doing vigil, singing and praying and always thinking at good things about everybody.

43. If somebody craves for something, he fights for achieving it. But from all the good things worthy to crave for, the incomparable one, better and worthier to be craved for, is God. How much diligence are we indebted to show to achieve this good thing and worthy by nature to be craved for?

44. Do not defile your body with deed of shame and do not make your soul unclean with cunning thoughts, and the peace of God will come upon you bringing love.

45. Torment your body with the hunger and with the watchfulness, and occupy yourself, without idleness, with the

¹⁵⁶ Jeremiah: 7: 4: KJB: "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these."; ROB: "Do not trust in lying words, which say: «This is the temple of the Lord, the temple of the Lord, the temple of the Lord, are these»."

singing and with the praying; and the holiness of the righteousness will come over you bringing love.

46. The one that has been found worthy of the knowledge of God, and he has achieved the light of it through love, he will not be troubled ever by the spirit of the vain glory. And the one who is not worthy yet of this, he is easily caught by this one. If therefore, one like this one will look at God, in everything he does, as one who does everything for Him, he will easily escape from it with God.

47. The one who has not yet achieved the knowledge of God (6), which it is earned through love, he thinks great thing, about the ones did by him, according to the will of God. And the one who has been found worthy of it, he says, from his soul, the words of Patriarch Abraham, which he said when he has been worthy of the godlike apparition: «I am earth and ash»¹⁵⁷.

48. The one who fears God, he always has as a companion the humbleness, and through the thought of this one he comes to give thanks toward God. Because he remembers about the wordly behavior from before, and about the divers mistakes, as also about the temptation that happened to him in his youth, and how from all these he was delivered by God, Who removed him from the passionate life, to the life according to God. In this way he achieves beside fear also the love, always giving thanks with humbleness to the Doer of the good, and the Ruler of our life.

49. Do not defile your mind, by suffering thoughts of lust and anger, lest by falling down from the pure prayer, to be engulfed by the spirit of the drowsiness.

50. The mind falls down from the daring toward God when accompanies itself with the wicked and unclean thoughts.

¹⁵⁷ Genesis: 18: 27: KJB: “And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.”; ROB: “And answering, Abraham said: «Behold, I dare to speak to my Lord, I, which I am dust and ash.»

51. The mindless one, being driven by passions, when he is troubled being pushed by anger, he hurries up without judgment to avoid the brothers. And when he is lit by lust, changing his mind, he runs to meet them. And the wise one works in both situations totally the opposite: because in time of anger, hiding the causes of the anger, he casts away the disgust towards the brothers, and in time of lust, he retains himself from the impulse toward the reckless meeting.

52. In the time of the temptations do not leave your monastery, but suffer with valor the waves of the thoughts, especially the ones of the hopelessness and of the drowsiness (acedia)¹⁵⁸. For so being tried with a good profit through troubles, you will gain a even more strengthened hope into God. And if you will leave it, you will be found untried, without manhood and flickering.

53. If you do not want to fall down from the love after God, do not let also your brother to go to sleep being sad against you, neither be you go to sleep being disgusted against him, but «go and reconcile yourself with your brother»¹⁵⁹, and coming, bring to Christ, pure conscience, through perseverant prayer, the gift of love.

54. If the one who has all the gifts of the Lord, but he has not love, he does not have any profit, according to the

¹⁵⁸ “Acedia” = laziness. According to Romanian Explicative Dictionary (online version), it is a simultaneous movement, prolonged, of the irascible and of the concupiscent, the first one being angry on what stays at his hand, the last one, on the contrary, wishing what it does not have. In Philokalia and in Paterikon “acedia” it is described as a state of blockage of the will, emerged to some of the ascetics, and producing a state of carelessness, combined with some psycho-physiological symptoms; for instance, in the morning, when is time to get up from the bed and to go the religious service, the monk feels fever, feebleness, and other signs of illness. When it comes the time for lunch, all the symptoms disappear, and he joyfully runs to the mess hall. In the grave forms, the will to pray and to advance toward God totally disappears, and the monk enters into a state from which it is very difficult to be brought out. He himself does not have the power to escape from it. (English language translator’s note (E.l.t.`s.n.))

¹⁵⁹ Matthew: 5: 24: KJB: “Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”; ROB: “Leave your gift there, before the altar and go first and reconcile you with your brother and after, coming, bring your gift.”

godlike Apostle¹⁶⁰, how much zeal we must show to achieve this?

55. If «the love does not evil the neighbor»¹⁶¹, the one who envies the brother and is getting sad due to the wellness of that one, and defiles his good name with defamations, or sets up some traps to him, to attract him toward evil deeds, how will he not make himself stranger to the love, and guilty of the eternal damnation?

56. If «the fullness of the law it is the love»¹⁶², the one who thinks at evil against his brother and plots stratagem against him, and he desires the falling down of that one, and enjoys of it, how will he not be a transgressor of the law and worthy of the eternal torments?

57. If «the one who defames the brother and judges him, he defames and judges the Law»¹⁶³, and if the Law of Christ is the love, how will not the defamatory fall down, from the love of Christ, and will he not make to himself cause of eternal torments?

58. Do not give your ear to the tongue of the one who defames, and do not give your tongue to the ear of the one who loves the slander, listening or speaking with pleasure the ones that are against the neighbor, to not fall from the godlike love and to be found stranger in the eternal life.

59. Do not receive gossip against your Father, neither encourage the one who dishonor him, to not get the Lord angry

¹⁶⁰ I Corinthians: 13: 1: KJB: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."; ROB: "If I would speak into the tongues of the people and of the angels, and I have not love, nothing I am."

¹⁶¹ Romans: 13: 10: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."; ROB: "The love does not evil to the neighbor, the love it is therefore the fulfillment of the Law."

¹⁶² Ibid. note 11.

¹⁶³ James: 4: 11: KJB: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge."; ROB: "Do not speak evil one of another, brothers. The one who speaks evil of the brother, or judges his brother, he speaks evil of the law and judges the law; and if you judge the law you are not a fulfiller of the law, but a judge."

for your deeds, and to cut you off from the land of the living ones.

60. Close the mouth of the one who slanders, to not commit a twofold sin together with that one: habituating yourself with the destroying passion, and not stopping that one to blab against the neighbor.

61. «And I say to you, tells the Lord, love your enemies, do good to the ones who hate you, pray for the ones who curse you»¹⁶⁴. Why then He has commanded these ones? To set you free from: hate, sadness, anger, and keeping in mind of the evil, and to make you worthy of the biggest wealth, which it is the perfect love. Because is impossible to have it, to the one who does not love all the people equally, as God does, Who loves all the equally and «wants that all of them to be saved and to the knowledge of the truth to come»¹⁶⁵.

62. «And I am saying to you: do not stay against the evil one, but to the one who will smite you over the right cheek, turn to him also the other one; and to the one who wants to sue you to take your coat from you, leave him also your shirt; and to them who forces you to walk with him one stadia, walk two with him»¹⁶⁶. Why? For keeping you calm, untroubled and not sad, and to straighten that one through your patience, and to bring you both, because he is Good, under the yoke of the love.

63. That things towards which we felt at some point some passion, make us after that to bear their passionate imaginations. The one who therefore has overcome to the passionate imaginations, he surely despises also the things of

¹⁶⁴ Matthew: 5: 44: KJB: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,; ROB: "And I am saying to you: Love your enemies, bless the ones who curse you, do good to the ones who hate you and pray for the ones who hurt you and persecute you."

¹⁶⁵ I Timothy: 2: 4: KJB: "Who will have all men to be saved, and to come unto the knowledge of the truth."; ROB: "Who wants that all the people to be saved and to the knowledge of the truth to come."

¹⁶⁶ Matthew: 5: 39: KJB: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.": ROB: "But I am saying to you: Do not resist to the evil one; and to whom smites you over your right cheek, turn to him also the other one."

which imaginations he was bearing. Because the fight with the memories is the more difficult than the fight with the real things, as the easier is committing the sins with the thought than with the deed.

64. From the passions, some of them are bodily and some of the spiritual (7). The bodily ones take their occasions from the body, and the spiritual ones from the things from without. But both are abolished by love and by restraint; the first one abolishes the spiritual ones, and the second one abolishes the bodily ones.

65. Some of the passions are of the wrath (anger), others of the lustful part of the soul, but all of them are aroused through senses. But they are aroused when the soul is outside of the love and of the restraint.

66. More difficult are abolished the passions of the wrath than the ones of the lust. That's why the Lord has given as a stronger medicine against it, the commandment of the love.

67. All the passions hang either only to the wrath of the soul, or only to the lustful part of it, or of the rational one, as it is the forgetfulness or the nescience. But the drowsiness (acedia), becoming master over all the powers of the soul, it arouses almost all the passions at once. That's why it is also the most difficult from all passions. Well says therefore, the Lord, when He gives the medicine against it: «into your patience you will gain your souls»¹⁶⁷.

68. To not smite ever someone of the brothers, especially without reason and recklessly, lest, not suffering the insult, he to leave, and never get you rid of the remorse of the conscience, bringing always sadness to you in the time of the prayer, and kidnapping your mind from the godlike daring.

69. Do not suffer suspicions, or even people who bring offences against each other. Because the ones who receive the

¹⁶⁷ Luke: 21: 19: KJB: "In your patience possess ye your souls."; ROB: "Through your patience you will gain your souls."

offences, in any way, towards the ones which happen willingly or unwillingly, they do not know the way of the peace, which leads through love to the knowledge of God, them who love it.

70. Does not have perfect love, yet, the one who is influenced by the opinions of the people, for instance, loving somebody, and hating the other one for this or that reason, or on the same, sometimes loving him, and some other times hating him, for the same reasons.

71. The perfect love does not tear apart the unique nature of the people, being influenced by their different opinions, and after the different leanings of their will. But looking always to it, it loves all the people equally; the good and zealous ones, as friends, and the lazy ones as enemies, doing good to them, long suffering and enduring that ones that come to him from them. He does not take heed not in the least, the evil from these ones, but he really suffers for them, if the time asks for it, to make them also friends if it is possible; and if he cannot, at least to not fall from his own love towards them, showing always the same, the fruits of the love for people. That's why also our Lord and God Jesus Christ, showing His love for us, He suffered for all humanity, and to everybody He has give the hope of the resurrection, even if after that hangs on each one to make himself either worthy of glory, or of torments.

72. Still does not have achieved the perfect love the one who does not despise the glory and the insult, the richness and the poverty, the pleasure and the sadness. But the perfect love does not despise only these ones, but even the temporal life and the death.

73. Listen to the ones who have been found worthy of the perfect love, how they speak: «Who will separate us from the love of Christ? Either the trouble, or the narrowness, either the persecution, or the hunger, either the nakedness, or the sword? Because as it is written: for You we are murdered each day; we were reckoned as some sheep for slaughter. But in all of these we are more than victorious through The One Who loved us. For I am entrusted that neither the life, nor the death, neither the angels, nor the principalities, neither the powers, neither

the ones that are now, nor the ones that will be, neither the height, nor the deepness, neither some other creature, will be able to separate us from the love of God, the one into Christ Jesus, our Lord»¹⁶⁸.

74. And about the love for the neighbor, listen again what I am saying: «Verily I say to you into Christ, I am no lying, confessing together with me also my conscience into the Holy Ghost, because much sadness it is to me and endless pain to my heart. Because I would want to be myself anathema from Christ, for my brothers and my relatives after the body, which are the Israelites»¹⁶⁹ and the other ones. The same also Moses and the other Saints.

75. The one who does not despise the glory, the pleasure and the love of money, which increases also those ones and stay in their service, cannot cut off from himself the occasions for anger. And the one who does not cut these ones off, he cannot reach at the perfect love.

76. The humbleness and the bad living liberate the man from all the sin. The first one cuts off the passions of the

¹⁶⁸ Romans: 8: 35-39: KJB: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? // As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. // Nay, in all these things we are more than conquerors through him that loved us. // For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, // Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."; ROB: "Who will separate us from the love of God? The trouble, the tribulation, or the persecution, or the famine, of the lack of the clothing, or the danger, or the sword? // As it was written: «For You, we are murdered every day, reckoned have we been as some sheep for slaughter». // But in all of these we are more than victorious, through That One Who loved us. // Because I am entrusted, that neither the death, nor the life, neither the angels, nor the principalities, neither the ones from now, nor the one which will be, neither the powers, // Nor the height, nor the depth, will be able to separate us from the love of God, the one into Christ Jesus, our Lord."

¹⁶⁹ Romans: 9: 1-3: KJB: "Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, // That I have great heaviness and continual sorrow in my heart. // For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."; ROB: "I am saying the truth into Christ, I am not lying, witness being to my conscience into the Holy Ghost. // Because, great it is my sadness and unceasing pain of my heart. // That I would have wanted to be anathema from Christ for my brothers, the ones same nation with me after the body."

soul, and the second one, the ones of the body. This one, shows himself as doing it, also the blessed David, when he prays to God, saying: «Look at my humbleness, and at my labor, and forgive all my sins»¹⁷⁰.

77. Through commandments the Lord makes to be without passions the ones who fulfill them; and through the godlike dogmas He gives them the enlightenment of the conscience.

78. All the dogmas are either about God, or about the seen and unseen ones, or about the Providence and the judgment shown into those ones.

79. The mercifulness heals the wrath of the soul; the fat withers out the lust; and the prayer cleans the mind and prepares it for the contemplation of the things. Because the Lord has given to us the commandments for and according with the powers of the soul.

80. «Lear from Me, says, for I am meek and lowly in my heart»¹⁷¹, and the followings. The gentleness guards the wrath untroubled, and the humbleness liberated the mind from the smoke of the pride and of the vain glory.

81. The fear of God is twofold. One it is born into us from the menacing of the torments. This one make to be born into us, by turn: the restraint, the patience, the hope in God, and the dispassion, from which springs out the love. And the other one it is united with the love. It sustains always into the soul the shyness of the humbleness, lest, for the daring of the love, to reach at disregard of God.

¹⁷⁰ Psalms: 119: 132-135: KJB: "Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name. // Order my steps in thy word: and let not any iniquity have dominion over me. // Deliver me from the oppression of man: so will I keep thy precepts. // Make thy face to shine upon thy servant; and teach me thy statutes."; 118: 132-135: "Look toward me and give me mercy after Your judgment, towards the ones who love Your name. // Lead my steps according to Your word, and do not be me dominated by any lawlessness. // Deliver me from the slandering of the people and I will guard Your commandments. // Your face show it to your servant and teach me Your commandments."

¹⁷¹ Matthew: 11: 29: KJB: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."; ROB: "Take My yoke upon you and learn from Me, for I am meek and lowly in heart , and you will find rest to your souls."

82. The first fear it is put off by the perfect love of the soul, which it has achieved, and which does not fear anymore of torments. The second fear it is united always, as it was said, with the love. To the first fear fits the word: «By the fear of God every man deviates from evil»¹⁷²; or: «The beginning of the wisdom it is the fear of the Lord». To the second one, the word: «The fear of the Lord, the pure one, remains forever and ever»; or: «Nothing lack to them who fear Him»¹⁷³. To the second one, the word: «The fear of the Lord, the pure one, lasts forever»¹⁷⁴; or: «Nothing lacks to the ones who fear Him»¹⁷⁵.

83. «Kill your limbs, the ones from on the earth: the fornication, the uncleanness, the passion, the bad lust, the covetousness»¹⁷⁶, and the other ones. «Earth» he named the thought of the body; «fornications», the sin with the deed; «uncleanness» he named the consent; «passion» the addicted thought; «the bad lust», the simple receiving of the thought of lust; «covetousness» he named the matter which give birth to and makes to grow up the passion. All of these the godlike Apostle has commanded to us to kill them, like some limbs of the bodily thought.

84. Firstly, the memory brings the simple thought into the mind; this one, tarrying, the passion it is aroused. This one, at its turn, not being put out, bends the mind to consent; happening this, is reached, at last, at the sin with the deed. The wisest Apostle, writing toward the ones from the gentiles, he

¹⁷² Proverbs: 15: 33: KJB: «The fear of the Lord is the instruction of wisdom; and before honour is humility.;; ROB: «The fear of God is instruction and wisdom, the humbleness comes the glory.»

¹⁷³ Proverbs: 1: 7: KJB: «The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.»; ROB: «The fear of God is the beginning of the wisdom; the mindless ones despise the wisdom and the self-control».

¹⁷⁴ Psalms: 19: 9: KJB: «The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.»; 18: 10: ROB: «The fear of the Lord is clean, lasts forever and ever; the judgments of the Lord are true, all of them righteous.»

¹⁷⁵ Psalms: 34: 9: KJB: «O fear the Lord, ye his saints: for there is no want to them that fear him.»; 33: 9: KJB: «Fear God, you all His saints, for have no lack the ones who fear Him.»

¹⁷⁶ Colossians: 3: 5: KJB: «Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.»; ROB: «Therefore, kill your earthly limbs: the fornication, the uncleanness, the passion, the bad lust and the covetousness, which is worshiping of idols.»

commands therefore to separate first the result of the sin, then, stepping by turn toward the beginning, to end with the cause of the sin. And the cause of the sin is, as it was said before, the greediness, which gives birth and makes to grow up the passion. And I reckon that here it is shown the covetousness of the belly, which is the mother and the nurse of the fornication. Because the covetousness is not bad only when leads toward richness, but also when is headed toward foods, as also the restraint it is not good only when retains itself from foods, but also when retains itself from richness.

85. As the bird when it tries to fly, having the feet tied, it is pulled down to earth by the rope, likewise the mind which has not achieved the dispassion yet (11), if wants to fly toward the knowledge of the heavenly ones, it is pulled down to earth by the passions.

86. When the mind has been definitely liberated by passion, advances without turning back into the contemplation of the things, doing its journey toward the knowledge of the Holy Trinity (12).

87. If the mind is clean when receives the meaning of the things, these ones arouse it toward the spiritual contemplation of them. But if from idleness, it has made itself unclean, it remains simply to the meanings, when it is about other things; and when it is about people, it transforms them in unclean and wicked thoughts.

88. When you have reached to never be your mind, in the time of prayer, troubled by some idea from the ones of the world, let you know that you are not anymore outside the border of the dispassion.

89. When the soul starts to feel its own healthy, it starts also to see the hallucinations from the dreams as some vain things, that only troubles it.

90. Like the eye is attracted by the beauty of the seen ones, likewise the mind it is attracted by the knowledge of the unseen ones.

91. It is a great thing not to be engulfed by passion toward things. But much greater it is to remain without passion towards their hallucinations. Because the war of the devils against us, through thoughts, is more dreadful than the war through things.

92. The one who has achieved the virtues and has made himself richer into knowledge, looking at the things, from now on, in a natural way, he does and says everything with the right judgment, not sliding at all from this one. Because as we use the things with right judgment or without judgment, we become virtuous or evil.

93. The sign of the fullest dispassion stays in that one, that always comes up to the heart only the simple meanings of the things, either in the time of the wakefulness of the body, or in the time of the sleep.

94. Through the fulfilling the commandments the mind undresses itself by the passions; through the spiritual contemplation of the seen ones, it undresses itself also by the passionate meanings of the things. At last, through the knowledge of the unseen ones (13), rejects also the contemplation of the unseen ones. And by these ones, it is disrobed through the knowledge of the Holy Trinity (13).

95. As the sun, rising and lighting the world, shows also itself and the things lightened by it, in the same way, the Sun of the Righteousness, rising to the pure mind, He shows also Himself, but also shows the pure reasons of everything was of will be done through Him.

96. We do not know God from his being, but from the greatness of the deeds and from the care that He has for the ones that are. Because through these ones we understand, as through some mirrors, the endless kindness, wisdom and power of Him.

97. The human pure mind, tarries either into the simple meanings of the human things, or into the natural contemplation of the seen ones, or into the light of the Holy Trinity.

98. The mind, tarrying into the contemplation of the seen ones, either examines their natural reasons, or the ones indicated through them, or seeks their cause Itself.

99. By tarrying, therefore, into the contemplation of the seen ones, it seeks their natural reasons and the Cause of their creation, as well as the ones that follow from these ones. Also the Providence and the Judgment shown into them.

100. At last, rising the mind into God, it firstly seeks, burning by longing, the reasons concerning His being, but does not find out what He is Himself, because this is a impossible and forbidden thing to the whole created being, equally; but it is comforted with the ones from around Him, namely with the ones concerning the eternity, the endlessness and the borderless of Him, the goodness, the wisdom and the creative, providential and judge power upon the ones that are. Only this one can be comprised from the ones of Him: the endlessness. And to not know anything of Him, it means to know that he is above the mind, as the speakers of God, Dionysus and Gregory said.

Of the Same One

The Second Hundred of the Heads about Love

1. The one who truly loves God, that one also prays totally not-scattered. And the one who prays totally not-scattered that one also truly loves God. But does not pray not-scattered the one who has his mind nailed on something from the earthly ones. Therefore, does not love God the one who has his mind nailed on something from the earthly ones.

2. The mind, which tarries in some things submitted to the senses, it is surely dominated by some passion toward it, for instance by some lust, by some sadness, by anger, or by the memory of some evil. And if does not despise that thing, it cannot set itself free from under that passion.

3. When the passions master the mind, they tie it to the material things, and separating it from God, determine it to occupy itself with those ones. When, yet, it is dominated by the love of god, it unties it by their ties, convincing it not only to despise the ones that fall under the senses, but even our temporal life.

4. The purpose of the commandments is to make simple the meaning of the things¹⁷⁷; and of the reading and contemplation to make the mind unearthly and without shape. This one gives to it the capability to pray without scattering.

5. It is not enough the moral deed to set the mind totally free from passions (15), to be able to pray not-scattered, it there do not come into it, one after another, the spiritual contemplations. Because that one sets free the mind only from the lack of restraint and from hate, while the spiritual contemplations deliver it also from the forgetfulness and from nescience. And only in this way will be able to pray properly.

¹⁷⁷ The simple meaning of the thing (φιλόν νόημα) it means, according to Saint Maximos, the detachment of this meaning from any passionate thought.

6. Two are the highest states of the pure prayer. Of one are partakers the ones who occupy themselves with the working and of the other one they who occupy themselves with the contemplation. The first one it is born into the soul due to the fear of God and from the good hope; the second one from godlike love and from the fullest cleanness. The signs through which we know that we have reached at the first one we have them from this one, that the mind gathers itself from all the ideas of the world, and makes its prayer not-scattered and undisturbed, as God Himself would be in front of it, as well as He is. And the signs of the second one consist into the fact that the mind it is kidnapped into the enthusiasm of the prayer by the godlike and endless light, and does feel anymore neither itself nor anything else from the ones that exist, but only the One Who works into it through love this illumination. Then, moved being also around the reasons about God, it receives clean and limpid the images regarding Him.

7. What somebody loves, that he embraces with all his power, despising everything impeded him from that thing, to not be deprived of it. Therefore, who loves God, perseveres into the clean prayer and casts out from the self all the passion which impedes him from this.

8. The one who has rejected from himself the mother of the passion, namely the bodily love for the self (filoutia), he easily rejects, with the help of God, the other ones, like the anger, the sadness, the remembrance of the evil, and the ones which follow. And the one who is dominated by the first one, he is wounded also by the second one, even if he does not want. Into the bodily love for the self, there it is the passion directed toward the body.

9. People love each other, either in a way worthy of rebuke, or for these five reasons: either for God, as the virtuous one loves everybody, both the virtuous and the one who is not virtuous yet; for nature, as the parents love the kids and vice-versa; or for the vain glory, as the glorified one loves the one who glorifies him; or for the love of silver, as somebody loves the rich one for receiving money; or for pleasure, as the one who serves his stomach and the ones from bellow the stomach.

The first love is worthy of praising; the second one medium, and the other ones are passionate.

10. If you hate some of them, on others you neither love nor hate them, other again you love them but moderately, and at last, you love other very much, from this inequality know that you are far from the perfect love, which demands to love every human equally.

11. «Flee from evil, and do the good»¹⁷⁸, namely fight the enemy to diminish your passions, and after keep yourself awakened to not let them grow up. And again: fight to achieve the virtues, and after that keep yourself awakened to preserve them. This means working and preserving.

12. The ones that tempt us with the permission of God, either they warm up the lustful part, or bother the wrath, or darken the rational part, or wrap the body into pains, or rob us of the bodily ones.

13. The devils tempt us through themselves, or they give weapons against us the ones who do not fear God. Through themselves they tempt us when we are living separated from people, like on the Lord in the wilderness; through people, when we are together with the people, as on the Lord through Pharisees. But us, looking at the One Who is example to us, let us deter them from both sides.

14. When the mind starts to advance into the love of God, then also the devil of the blasphemy starts to tempt it, and whispers such thought that no man could contrive them, but only the devil, the father of the evil thoughts. And this he does because he envies the one who loves God. He wants that this one, coming at the lack of the hope, for he has cogitated some like these ones, to not dare anymore to soar toward God through the usual prayer. But nothing profits from this the wicked one for his goal, but he makes us even stronger.

¹⁷⁸ Psalms: 34: 14: KJB: "Depart from evil, and do good; seek peace, and pursue it."; 33: 13: ROB: "Shun yourself from evil and do good, seek the peace and follow it."

Because, being warred by them, and fighting us with him, we are more tried and more true into the love of God. «And his sword will enter into his heart, and his arrow will be crashed»¹⁷⁹.

15. The mind, bowing toward the seen ones, understands the things according to the nature, through the mediation of the senses. And neither the mind is evil or the understanding after the nature, neither the things nor the senses. Because these are the things of God. What it is evil, then? it is proved that it is the passion associated to the meaning according to the nature, and so the passion can lack from the cogitation of the senses if the mind is vigilant.

16. The passion is a movement of the soul against the nature either toward an irrational love, or toward a hatred without judgment of something, or due to some things from the ones submitted to the senses. For instance there it is a movement toward the irrational love of the foods, or of the woman, or of the wealth, or of the fleeting glory, or of some other thing from the ones submitted to the senses, or due to these ones. Or it is a movement towards the hatred without judgment of something from the ones said before, or due to these ones.

17. Or again the sinfulness it is a wrong judgment regarding the meanings of the things, to which it follows the bad usage of the things. For instance, when it is about the woman, the right judgment regarding the mating must see its purpose as being the procreation of children. So the one who pursuits the pleasure he wrongs into judgment, reckoning as being good that what is not. Therefore, one like this, he makes a bad usage (he abuses) of the woman, by mating with her. In the same way it is with all the other things and meanings.

18. When the devils take out the mind from righteousness, surrounding it in thoughts of fornication, be you

¹⁷⁹ Psalms: 37: 15: KJB: "Psalms: 37: 15: KJB: "Their sword shall enter into their own heart, and their bows shall be broken."; 36: 15: ROB: "Their sword to enter into their heart and their bows to be broken."

shouting with tears toward God: «Taking me out, they have surrounded me»¹⁸⁰. Doing like this you will be saved.

19. Oppressive it is the devil of the fornication and rushes dreadfully upon the ones who fight against the passion, especially when they are not taking head to what kind on meals he eats and in the encounters with the women. Stealing unnoticed the mind through the spell of the pleasure, latter rushes through the memory upon the hesychast, lighting his body and showing to the mind divers shapes, and urging it to consent to the sin. if you do not want to tarry these ones into you, start the fasting, the watchfulness, and the good hesychasm, united with perseverant prayer.

20. The ones who always seek our soul, they seek it through passionate thoughts (16), to push it to the sin with the thoughts, or to the one with the work. Therefore, when they will see that the mind does not accept it, they will be ashamed; and when they will find the mind occupied with the spiritual contemplation, they will turn back and they will be ashamed very quickly.

21. Service of deacon fulfills the one who prepares his mind for the holy battles, and removes the passionate thoughts from it; service of priest the one who lightens it toward the knowledge of the things, and banishes away the liar knowledge; and service of bishop the one who consummated it through the holy Myrrh of the knowledge of the holy and worshipped Trinity¹⁸¹.

22. The devils get weaker when through the fulfillment of the commandments the passions are diminished into us; and they parish when the passion are totally put off through the

¹⁸⁰ Psalms: 17: 11; 32: 7: KJB: "They have now compassed us in our steps: they have set their eyes bowing down to the earth;" // "Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah." ; 16: 11; 31: 8: ROB: "Casting me out now they surrounded me, they eyes they stared to bow me down to earth." // "You are my deliverance from the trouble that encompasses me, my joy; deliver me from the ones who have surrounded me".

¹⁸¹ These are the three stair steps of the spiritual ascent: a) the striving with the deed for purification of passions, b) the contemplation of God through things and c) the unmediated knowledge of Him. This is an enlargement of the idea of deacon, priest and bishop.

dispassion of the soul, not finding the passions anymore, through which they were into the soul and warred it. This must be what was said: «They will weaken and will perish from Your face!»¹⁸²

23. Some of the people retain themselves from the passions by the fear of the people; others, for the vain glory; other for the sake of the restraint; and at last, other are delivered by them for the fear of the godlike judgments.

24. The words of God comprise these four things: the commandments, the dogmas, the menaces, the promises. For these ones we endure the entire harshness of the living: fasts, vigils, sleeping on the floor, labors and hardships into services, dishonor, revilement, torments, killings, and the ones likewise. «For the words of Your lips, he says, we have guarded harsh ways»¹⁸³.

25. The reward of the restraint it is the dispassion, and of the faith, the knowledge. The dispassion, at its turn, gives birth to the discernment; and the knowledge, the love toward God.

26. The mind habituated with the advances to the right judgment; and habituated with the contemplation it advances to the knowledge. Proper to the first one it is to bear the one who strives, to the power of distinguishing between the virtue and the passion. Proper to the second one it is to bear the one who is partaker of it, to the reasons of the bodiless beings and of the bodies. And of the grace of the knowledge of God he will be worthy when he, passing through all the said ones, through the wings of the virtue and reaching into God, he will scrutinize through the ghost the reason concerning Him, as much as it is possible for the human mind¹⁸⁴.

¹⁸² Psalms: 9: 3: KJB: "When mine enemies are turned back, they shall fall and perish at thy presence."; 9: 3: ROB: "When my enemies will turn back, they will weaken and will perish from Your face."

¹⁸³ Psalms: 17: 4: KJB: "Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer."; 16: 4: ROB: "To not speak my mouth human things, for the words of Your lips I have kept harsh ways."

¹⁸⁴ Again the three stair steps.

27. Desiring you to know God, do not search for the reasons from Him (because they won't be find out by any human mind), but neither of the ones of some other existence from after God, but research the ones from around Him, as much as it is possible; for example the ones referring to the eternity, infinity and borderless, to goodness and wisdom, as also the ones regarding the providential and judging power concerning the creatures. Because that one is into the world a great theologian who finds out in a certain measure their reasons.

28. Powerful man is that one who unites the knowledge with the doing. Through the last one he withers the craving part and soothes the wrath, and through the first part wings the mind and travels toward God¹⁸⁵.

29. When the Lord says: «I and My Father are one»¹⁸⁶, He shows the identity of the being. And when He says: «I am into the Father, and Father into Me»¹⁸⁷, shows the lack of separation of the hypostases. Consequently, the three-deists, separating the Son from the Father, they fall on both sides into the precipice. Because, either they say that the Son is together-eternal with the Father, but separating Him from the Father they are forced to tell that the Son has not been born from the Father, and in this way, to sustain three gods and three principles; or they tell that the Son was born from the Father, but separating Him, they are forced to tell that the Son is not co-eternal with the Father, and in this way to make submitted to the time the Master of the times. So, we must both: to preserve the One God, and to confess also the three hypostasis, according to the great Gregory; and each of them His own characteristic. Because He «divides» Himself, but «undivided», and He «unites» Himself, but «differing», according to the same one. That's why incomprehensible are both the separation and the union. But where would then be the

¹⁸⁵ So, the one who has elevated himself to the level of the contemplation, he must not neglect the moral activity.

¹⁸⁶ John: 10: 30: KJB: «I and my Father are one.»; KJB: «And I and My Father are one.»

¹⁸⁷ John: 10: 38: KJB: «But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.»; ROB: «And If I do them, even you do not believe in Me, believe into these works, to know and to acknowledge that the Father is into Me, and I into Father.»

incomprehensibility, if the union and the separation of the Son and of the Father would be like the union and the separation between man and man, and would not consist in anything else?

30. The one perfect in love and reached at the pick of the dispassion does not know anymore the difference between his own thing and of the other one, or between believer and unbelieving, between servant and free man, or over all between man and woman; but, being elevated above the passions, and looking at the one nature of the people, he regard everybody in the same way and has towards all of them the same love. Because there is not anymore into him Jew and Greek, or man and woman, nor servant or free man, but into everything and into everybody there is Christ¹⁸⁸.

31. The devils take the occasions to arouse into us the passionate thoughts from the passions that are into our soul. After that, being the mind warred through these thoughts they force it to assent with the soul. Being victorious in this way, they bring it to the sin with the cogitation. And being committed this sin they bring the mind, at last, to the deed. After this, the ones who have desolated the soul through thoughts, they depart with them and there remains into the mind the idol of the sin, about which the Lord says: «When you will see the abomination of the desolation staying into a holy place... the one who reads be him understanding»¹⁸⁹, that holy place and church of God it is the mind of the man, into which the devils, after they have desolated the soul through passionate thoughts, they have placed there the idol of the sin. And about the fact that these ones have happened also historically, I think no one will doubt from the ones who have read the books of Josef¹⁹⁰. Some people say that these things will happen in the time of Antichrist.

¹⁸⁸ Galatians: 3: 28: KJB: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."; ROB: "There is no more Jew, or Greek; there is no more either servant or free man; there is no more male or female, because you all are one into Christ Jesus."

¹⁸⁹ Matthew: 24: 15: KJB: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:); KJB: "So, when you will see the «abomination of the desolation», which was said through Daniel the prophet, staying in the holy place - who reads be him understanding - "

¹⁹⁰ Josef Flavius, the Hebrew historian who described the conquest of Jerusalem by Romans, and the burning down of the temple, in the year 70 a. c.

32. Three are again the one who moves us towards the evil ones: the passions, the devils and the evil decision. The passions, when we desire something irrational, food for instance when it is not the time and when we do not need it; woman without the purpose of procreation, or an illegitimate one; or again when we get angry or upset inappropriately, as for instance against the one who has insulted us or has prejudiced us. The devils, when, due to our lack of inattention, using the occasion, they stir up all at once the mentioned passions and the ones like them. And the evil decision when, knowing the good, we chose the evil.

33. The rewards of the striving for virtue are the dispassion and the knowledge, which bring to us the Kingdom of Heaven, as the passions and the nescience bring to us the eternal torments. The one who seeks these ones for the glory from the men and not for the good itself, he hears the Scripture saying: «You ask for and you do not receive, for you ask amiss»¹⁹¹.

34. There are things, good by their nature, done for people. For example the fast and the watchfulness, the prayer and the singing of the psalms, the mercifulness and the welcoming of the strangers, these are deeds good by nature. But when they are done for the vain glory, they are not good anymore.

35. God looks at the purpose of everything that we have done, to see if we do these for Him, or for other cause.

36. When you hear the Scripture saying: «For You will reward to everyone according to his deeds»¹⁹², know you that God will not reward those made without a righteous purpose. Because the judgment of God does not look at those made, but at the purpose of those made (17).

¹⁹¹ James: 4: 3: KJB: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."; ROB: "You ask and you do not receive because you ask amiss, for you to waste into pleasures."

¹⁹² Romans: 2: 6: KJB: "Who will render to every man according to his deeds."; ROB: "Who will reward to everyone according to his deeds:".

37. The devil of the pride is full of twofold evilness: because either convince the monk to put on his own account the feats, and not into God's. That he, the monk, is also the giver of the good ones, and the helper toward succeeding into them, or, not being able to convince him about these ones, insufflates him the thought to despise the less accomplished brothers. And the one who receives this thought, he does not realize that it makes also him to reject the help from God. Because, if he despises those ones, as ones that are not capable of his feats, proved is him that he reckons himself as one who has done such feats from his own power. But this is impossible to everybody, because the Lord Himself has said: "Without Me, you cannot do anything!"¹⁹³ Because our weakness moved toward the good ones, cannot reach at the target without the help of the Giver of the good ones.

38. Only who has known the weakness of the human nature he has made the experience of the godlike power. And one like this one, succeeding through it in some things, and in other ones forcing himself to succeed, he will not despise somebody ever. Because he knows that as has helped him, and has liberated him from many and hard passions, He can help everybody if He wants, and especially to the ones who strive for His sake, even if for some judgments, He does not deliver everybody at once from passions, but, like a good and loving of people physician, He heals everyone of them who strive themselves, at his time.

39. When the passions cease their work, either because their causes hide themselves, or because the devils leave in a cunning way, there sneaks in the pride.

40. Almost all the sin is committed for the sake of the pleasure. And its abolishment is done through the bad suffering and sadness, either willingly, or unwillingly, through

¹⁹³ John: 15: 5: KJB: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."; ROB: "I am the vine, you are the offshoots. The one who remains into Me, and I into him, that one brings much fruits, because without Me you cannot do anything."

repentance, or through some rebuke brought by the godlike Providence. «Because, if we would judge ourselves, we would not be judged; and being judged by the Lord, we are punished, for not being condemned together with the world»¹⁹⁴.

41. When it will come to you a trying unexpectedly, do not blame the one through which it has come; but ask for what it has come? And you will find correction. Because, either through that one, or through another one, you must drink the bitterness of the judgment of God.

42. If you have bad behavior, do not avoid the bad suffering, for getting humble through it, to puke out the pride from inside you.

43. Some temptations bring pleasures to the people, other sadness, and again, others bodily pains. Because according to the cause of the passion, which it is into the soul, also the doctor of the souls brings the medicine through His judgments.

44. The troubles of the trying are brought upon some people for erasing the committed sins, over other for stopping them from the ones that they will have done. But besides these, there are also the ones which come for proving, like for instance the ones come upon Job.

45. The dutiful man, thinking at the healing power of the godlike judgments, bears with thanksgiving the troubles that come upon him, and not blaming anybody for them but his own sins. And the fool one not knowing the all-wise Providence of God, he commits sin also when he is rebuked, by reckoning either God or other as being cause of his own evil deeds.

46. There are some things that stop the passion from their movement and do not let them to increase in growth; and there are others that lessen them and bring them toward diminution. For instance, the fast, the labor and the watchfulness, they do not let the lust to increase; and the

¹⁹⁴ I Corinthians: 11: 31: KJB: "For if we would judge ourselves, we should not be judged."; ROB: "Because, if we have judged ourselves, we would not be judged anymore."

loneliness, the contemplation, the prayer and the love for God, they diminish it and totally quench it. In the same way it happens with the anger. For instance, the long suffering, the lack of the remembrance of the evil, and the gentleness, they stop it and do not let it grow up; and the love, the mercifulness, the kindness and the love for people, they diminish it.

47. If the mind of somebody looks always toward God, his lust also increases overwhelmingly after the godlike love, and his wrath totally turns toward the love for God. Because through the long companionship with the godlike brightness, the man has reached entirely an image of light. That one, gathering close to him his own passionate part, he has turned toward the godlike ceaseless love, being totally moved from the earthly ones toward the godlike ones.

48. The one who does not envy and does not get anger on the one who has saddened him, and does not keep in mind the evil from that one, through this he still does not have love for that one. Because, he might not reward the evil with evil, even if he still does not have love, because so it is the commandment. But he still cannot reward the evil with good without disgust. Because to do good from inwardly impulse to the ones who hate us, it is proper only to the perfect spiritual love.

49. The one who does not love somebody, through this one he still does not hate that one; and the one who does not hate him, he still does not love him. But he can stay in the middle: neither loving him, nor hating him. Because the loving disposition is not produced but only by the five kinds of love, mentioned in the head number nine of this hundred, the one of praising, the middle one and the reproachable one.

50. When you see your mind occupying itself with pleasure, with the material ones, and tarrying along their images, be you knowing that you love these ones more than you love God. Because «where your treasure is, there is also your heart»¹⁹⁵, says the Lord.

¹⁹⁵ Matthew: 6: 21: KJB: "For where your treasure is, there will your heart be also."; ROB: "Because where your treasure is, there will be also your heart."

51. The mind, getting united with God, and tarrying into Him through prayer and love, it becomes wise, good, powerful, loving of people, merciful, long suffering, and simply speaking, carries into itself almost all the godlike characteristics. But separating itself from Him, and getting stuck to the material ones, either it becomes beastly, as one which has become pleasure loving, or savage, making war to people for these ones.

52. «World» the Scripture calls the material works; and worldly are the ones who tarry with the mind into these ones. On these people it urges them: «Do not love the world, neither the ones from the world! The lust of the body, the lust of the eyes, and the pride of the life are not from God, but from the world» and the following ones¹⁹⁶.

53. Monk is the one who has detached his mind from the earthly things and, through restraint, through love, through singing of psalms and through prayer, he steadfastly sticks to God.

54. Spiritual shepherd of cattle is the one who occupies himself with the doing¹⁹⁷, because the moral feats have the meaning of cattle. That`s why Jacob said: «The shepherds of cattle are your servants»¹⁹⁸. And the shepherd of sheep is the one who occupies himself with the knowledge¹⁹⁹. Because the thoughts have the meaning of sheep, being shepherded on the mountains of the views by the mind. That`s why any shepherd

¹⁹⁶ I John: 2: 15: KJB: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."; ROB: "Do not love the world, neither the ones that are into the world. If somebody loves the world, the love of the Father is not into him."

¹⁹⁷ *ὁ πρακτικός* (= practice (E.l.t.`s n.))

¹⁹⁸ Genesis: 47: 6: KJB: "The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle."; ROB: "Behold, the land of Egypt is before you; place your father and your brothers in the best land of the country. Let them dwell into the land of Goshen; and if you know among them skillful people, put them supervisors over my cattle."

¹⁹⁹ *ὁ γνωστικός* (= the gnostic (E.l.t.`s n.))

of sheep is a abomination to the «Egyptians»²⁰⁰, namely to the enemy powers.

55. The worthless mind, when the body moves itself through senses toward its lusts and pleasures, follows it and accompanies its imaginations and impulses; and the virtuous one restrains itself and retains from the imaginations and from the passionate impulses, and rather strives to better this type of movements of the body.

56. From the virtues, some of them are of the body, and others of the soul. Of the body are, for instance: the fasting, the watchfulness, the sleeping of the floor, the labor of the hands, for not burdening somebody or to give alms, and the following ones. And of the soul are, for instance: the love, the long suffering, the prayer, and the following ones. Whether for instance, for some need of bodily circumstance, for example due to an illness, or something else of this kind, it would happen to us to not be able to fulfill the mentioned virtues of the body, we have forgiveness from the Lord, Who also knows the causes. But not fulfilling the ones of the soul we will not have any defense. Because they are not submitted to the need.

57. The love toward God persuades the one who imparts himself of it, to despise all the fleeting pleasure, and all the tiredness and sadness. Let yourself be convinced about this by all the saints which suffered so many for Christ.

58. Beware yourself of the mother of all evils, of the love of the self²⁰¹, which is the irrational love of the body. Because from these are born, after all the signs, the three passionate thoughts, which are also the most general ones: of the covetousness of the belly, or the love of money, and of the vain glory. Because these ones take their occasions from the so-

²⁰⁰ Genesis: 46: 34: KJB: "That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians."; ROB: "Answer you him: «Your servants, we have been cattle breeders since our youth until now, both us and our parents», that in this way him to place you in the land of Goshen. Because for the Egyptians is defiled all sheep shepherd."

²⁰¹ *φιλαυτία* (= egotism (E.l.t.'s n.))

called absolute need. From them it is born the entire list of the passions. We must, therefore, to guard ourselves in a necessary way, and to make war to it with much watchfulness. Because being this one eradicated, there are eradicated in the same time all the thoughts that are born from it.

59. The passion of the love of the self insufflates to the monk the thought to be merciful to his body and to dare to meals over that is proper. And he makes this bringing as a motif the good care and settling, for, attracting him little by little, to make him falling down into the precipice of pleasure loving. And to the lay man he insufflates to transform the care of the body in lust.

60. The highest state of the prayer some people say that it is that into which the mind has reached out of the body and of the world, and has become totally immaterial and without form in the time of the prayer²⁰². Consequently, the one who preserves this state unharmed, he truly prays unceasingly.

61. As the dying body separates itself from all the things of the world, in the same way also the mind, dying when it reaches at the pick of the prayer, separates itself from all the thoughts of the world. Because if does not die with this state, it cannot find and live with God.

62. Nobody to deceive you monk that you can save yourselves serving to the pleasure and to the vain glory.

63. As the body commits sins through things, and has as pedagogues the bodily virtues for getting wise, in the same time the mind commits sins through the passionate cogitation, and has as pedagogues the spiritual virtues, for, seeing the things cleanly and without passion, to become righteous.

64. As the nights follow to the days and the winters to the summers, also the sadness and the pains follow to the vain glory and to the pleasure, either in the present time, or in the future one.

²⁰² Evagrius. About Prayer, heads 119, 119, Philokalia, volume I, first edition, page 90.

65. The one who has committed sin, he cannot escape to the future judgment without suffering here willingly labors, or unwillingly troubles.

66. For five causes, some people say, God allows us to be warred by the devils. The first one, for being warred and fighting us for defense, to come at the power to discern the virtue and the sin. The second one, for achieving the virtue by struggle and pain, to have it sure and unmoved. The third one, for advancing into virtue, to not get lofty, but to learn how to humble ourselves. The fourth one, for after have been tempted by the sin, to hate it with a perfect hate. The fifth, which it is above all, for becoming dispassionate, to not forget our weakness, neither the power of The One Who helped us.

67. As the mind of the hungry one hallucinates only bread, and of the thirsty one only water, in the same way the covetous one hallucinates all kind of meals, to the pleasures lover women shapes, to the lover of vain glory honors from the people, to the money lover earnings, to the one who keeps the evil in his mind revenge, to the one who envies, troubles upon the envied one, and so on in all the other passions. Because the troubled by the passions mind receives, passionate thoughts, either the body watches, or being asleep.

68. When the lust increases, the mind shines to itself the matters of the pleasures in the time of the sleep; and when the wrath increases, it sees the causing of fear things. And the passions are made to grow up by the unclean devils, taking in their help our carelessness, and also they arouse them. But the passions are decreased by the holy angels, moving us toward the work of the virtues.

69. The lusting part of the soul being strengthened more often, places into the soul the difficult to be removed love for pleasure; and the wrath being continuously disturbed, makes the mind fearful and unmanly. The first part from these ones it is healed by the steadfast striving with the fasting, the watchfulness, and with the prayer; on the second one, the love for people and the mercy.

70. The devils make us war either through thoughts, or through the passionate meanings of the things. Through things, on the ones which are among things and through meanings on the ones separated from works.

71. As easier it is to commit sin with the mind than with the work, as harder the war with the thoughts than the one with the things.

72. The things are outside the mind, but their ideas stay inside it. Into the mind it is therefore the power to use the things good or bad. Because the wrong use of the ideas it is followed by the bad using of the things.

73. Through these three the mind receives passionate meanings: through feeling, through changes into the organic state, and through memory. Through feeling, when the things which we are passionate about, coming into touching with it, they move it toward passionate thoughts. Through changes into the organic state, when the work of the body changing its composition through an unrestrained food, or through the work of the devils, or through some disease, moves against the mind towards passionate thoughts or against the Providence. And through memory, when this one, bringing his thoughts in connection with the things about which we felt once some passion, also moves the mind towards passionate thoughts.

74. From among the things which have been given to us by God for using them, some of them are into the soul, others are into the body, and other around the body. For instance into the soul there are its faculties; into the body the organs of the senses and the other limbs; and around the body the foods, the richness and the others. The usage good or the bad of these ones, or of the accidents which stay in connection with these ones, show us virtuous or worthless.

75. From among the accidents of the mentioned things, some of them are of the works from inside the soul, other from inside the body, and others of the ones from around us. Of the ones from inside the soul are for example the knowledge and the nescience, the forgetfulness and the remembrance, the love and the hate, the fear and the courage, the sadness and the

gladness, and the other ones. Of the ones from inside the body are for instance the pleasure and the pain, the health and the illness, the life and the death, and the ones likewise. And of the ones from around the body, for example the richness in children or the lack of the children, the abundance and the poverty, the glory and the lack of the glory, and the other ones. From among these ones some of them are reckoned by the people as being good, and some of them as being bad. But none of them is bad by nature, but by their usage, they either are good or bad.

76. The knowledge is good by nature; likewise the health. But the opposite ones were useful to many, more than these two ones. Because to the worthless ones the knowledge is not toward good, though through nature it is good. Likewise neither the health, nor the richness, nor the gladness. Because they do not use them with profit. Therefore to these ones are useful the opposite things. Therefore neither the bad things are evil in themselves, though it seems to be evil.

77. Do not use wrongly the ideas (19) to not be forced to use the things in the same way. Because if somebody does not commit sin with the mind, he won't commit sin either with the work²⁰³.

78. «The image of the earthly one» is the general sins as the recklessness, the fear, the intemperance, the injustice. And «image of the heavenly one» is the general virtues, as the wisdom, the manhood, the temperance, the righteousness. «But as we have worn the image of the earthly one, let's wear also the image of the heavenly one»²⁰⁴.

79. If you want to find out the way which leads to life, seek it into The «Way» and there you will find it, namely into the

²⁰³ Mark the Ascetic, About the Spiritual Law, head 119, Philokalia, volume I, first edition, page 243.

²⁰⁴ I Corinthians: 15: 47: KJB: "The first man is of the earth, earthy: the second man is the Lord from heaven."; ROB: "The first man it is from earth, earthly; the second man is from heaven."

«Way» which said: «I am the Way, the life and the truth»²⁰⁵. But search for it with great painstaking labor, because «few are they who find it out»²⁰⁶; and lest remaining outside the few ones, to be you with the many.

80. For these five causes the soul stops itself from sins: Either for the fear of people, or for the fear of the judgment; either for the future reward or for the love for God, or, in the end, for the rebuking of the conscience.

81. Some people say that the evil would not be into creatures, if there would not be some other power which attracts us to it. And this is not anything else but the lack of taking care of the natural works of the mind. Because the ones who take care of these ones they do the good things, and they do not do the evil ones ever. So, if you want, banish the lack of care, and you will banish in the same time also the sin. Because the sin is the wrong usage of the ideas, to which it follows the bad usage of the things.

82. Natural it is for the rational part from us to obey to the godlike reason and to master over the irrational part. Let`s this order to be kept into everything, and there won`t be the evil into creature, neither some power to attract toward evil.

83. Some from the thoughts are simple, others complicated. Simple are the dispassionate ones. And the composed ones are the passionate ones, as ones which consist in passion and idea. So being, it can be seen many from the simple ones following the composed ones, when they start to be moved toward the sin with the mind. Let`s take for instance the gold: within the memory of somebody there has appeared a passionate thought about gold, and this fact has driven the man to theft and to committing the sin into cogitation. To the memory of the gold there followed so the memory of the purse, of the coffret, of the treasury, and the following ones. The

²⁰⁵ John: 14: 6: KJB: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."; ROB: "Jesus said to him: I am the Way, the Truth and the Life. Nobody comes to the Father, except through Me."

²⁰⁶ Matthew: 7: 14: KJB: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."; ROB: "And strait is the gate and narrow is the way which leads to life and few are the ones who find it out."

memory of the gold was composed, because it had within it the passion. But of the purse, of the coffret, and of the following ones, was simple. Because the mind didn't nourish any passion about them. Likewise are the thoughts, with the vain glory, with the woman, and with all the other things. Because not all the thoughts which follow to the passionate thought are they also passionate, as I've shown above. From these ones we can know which the passionate meanings are, and which the simple ones are.

84. Some people say that the devils, touching some parts of the body while we sleep, arouse the passion of fornication. After that, the aroused passion brings into the mind the image of the woman, by memory. Others say that those ones show themselves to the mind in image of woman, and touching the parts of the body they arouse the desire and in this way appear the hallucinations. And again, others say that the passion, which masters into the devil which approaches to us, arouses the passion and in this way the soul is kindled toward thoughts, bringing forth the shapes through memories. Also about other passionate hallucinations, some people say that they are produced in a way, and other say that they are produced in another way. But in none of the specified ways the devils cannot move any kind of passion, if there are into the soul the love and the restraint, be it the body into wakefulness, or asleep.

85. Some of the commandments must be guarded both bodily and spiritually; others only spiritually. For instance: do not fornicate, do not kill, do not steal, and the ones likewise, they must be guarded both bodily and spiritually. And spiritually even into a threefold way²⁰⁷. But the circumcision, the killing of the lamb and the eating of the unleavened bread with bitter lettuce and the ones likewise, only spiritually.

86. Three are the most general moral state at the monks. The first one consists in not committing sin with the deed. The second one in not lasting in the soul the passionate thoughts. And the third one, in watching with the mind the

²⁰⁷ See the next chapter.

shapes of the women and the face of the ones who have grieved them without passion.

87. Poor it the one that has rejected all his richness and has nothing left on earth except the body; and on this no affection keeps him tied, but all the care for himself he has entrusted it to God and to the pious Christians.

88. In what concerns the possessed things, some people possess them without passion; that's why when they lose them, they do not get sad. So are the ones who receive with joy the stealing of their things. Some other people, they possess them with passion; that's why when they think at losing them, they get upset, as the rich man from the Bible, «who has left being grieved»²⁰⁸; and when they really lose them, they become upset to death. Consequently, their lost gives their true colors, of both the dispassion and the passionate one.

89. The devils make war to the ones who elevates themselves on the highest stair step of the prayer, to not receive simple the meanings (the images) of the sensitive things; on the ones who occupy themselves with the knowledge, to tarry into them the passionate thoughts; and the ones who strive themselves with the deed²⁰⁹, to convince them to commit sin with the deed. In every way the devils – worthless that they are – they make war to everybody, to separate the people from God.

90. The ones who strive themselves in this life toward piousness, under the guidance of the godlike Providence, they are tried through these three temptations: either are given to them the pleasant ones, namely health, beauty, plenty of children, richness, glory and the ones likewise; or there come upon them causes of sadness as the lack of children, of wealth and of fame; or there come pain in the body, as illnesses, torments, and the ones likewise (20). To the first ones says the Lord: «If somebody would not reject everything that he has, he

²⁰⁸ Matthew: 19: 22: KJB: “But when the young man heard that saying, he went away sorrowful: for he had great possessions.”; ROB: “But, hearing this word, the young man has left, because he had much richness.”

²⁰⁹ Here we have again the three stair steps, but the highest one is called not the mysterious knowledge of God – of the theology – but of the prayer.

won't be able to be my disciple»²¹⁰. And to the second and the third ones: «into your patience you will win your souls»²¹¹.

91. These four ones are said by some people to be changing the organic state of the body and give to the mind thoughts, either passionate, or dispassionate: the angels, the devils, the air and the food. The angels, they say, change it through thoughts (rationality); the devils through touch; the air through burning (metabolism); and the food, through the different sort of meals and drinks, through their multiplication or the diminution of them. There are also the changes which appear through memory, hearing and sight, when the soul suffers firstly because of some things, of sadness or joy. Suffering because of these ones, the soul firstly, it changes the organic state of the body. But the ones told before, though, change firstly the organic state of the body, and these ones insufflate to the mind the thoughts.

92. The mind it means in the first place the separation from God. And the pain of the death it is the sin²¹², which being received by Adam, he was banished from the tree of life, and from Paradise, and from God. To this death followed in a necessary way the death of the body. Because the Life it is, properly said, the One Who said: «I am the Life»²¹³. This One descending in death, He has brought again the killed one to the life.

93. The written word it is written to be remembered by the one who writes it, or for some use, or for both of these ones, or for damaging some people, or for proving something, or by necessity.

²¹⁰ Luke: 14: 33: KJB: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."; ROB: "So, whosoever of you who doesn't reject all he has he cannot be my disciple."

²¹¹ Luke: 19: 21: KJB: "In your patience possess ye your souls."; ROB: "Through your patience you will gain your souls."

²¹² I Corinthians: 15: 56: KJB: "The sting of death is sin; and the strength of sin is the law."; ROB: "And the sin of the death is the sin, and the power of the sin is the law."

²¹³ John: 14: 6: KJB: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."; ROB: "Jesus said to him: I am the Way, the Truth and the Life. Nobody comes to My Father except through Me."

94. «The place of the pasture» is the working virtue, and «the water of the rest», the knowledge of the things²¹⁴.

95. «The shadow of the death» is the human life. Whether, therefore, somebody is with God and God is with him, that one can clearly say: «Even if I will walk in the middle of the shadow of the death, I will not fear of evil, because You are with me»²¹⁵.

96. The clean mind sees the right things; the exercised rationality brings the seen ones under the regard; and the clear hearing receives them. The one deprived of these three ones, he rebukes the one who speak about them.

97. «With God» is the one who knows the Holy Trinity, the world created by the Holy Trinity and the Providence, and he has made dispassionate the passionate part of the soul.

98. «The staff» some people say that it is the Judgment of God; and «the rod» is the Providence. The one who has been imparted of the knowledge of them, he can say: «The staff and the rod of yours, these ones cuddled me»²¹⁶.

99. When the mind is emptied by passion and is enlightened through the contemplation of the creatures, it can both, to reach into God and to pray properly.

100. (In fact, the original text contains two identical heads²¹⁷).

²¹⁴ Psalms: 23: 2: KJB: «He maketh me to lie down in green pastures: he leadeth me beside the still waters.»; 22: 2: ROB: «At a place of pasture, there He dwelled me; at the water of the rest He nourished me.»

²¹⁵ Psalms: 23: 4: KJB: «Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.»; 22: 4: ROB: «Because, even will I walk in the middle of the death, I will not fear of evil; because You are with me.»

²¹⁶ Psalms: 23: 4: KJB: see footnote no. 9; ROB: 22: 5: «Your staff and Your rod these ones comforted me.»

²¹⁷ E.l.t.'s n.

Of the Same One **The Third Hundred of Head about Love**

1. Using with right judgment the meanings of the things, we achieve temperance, love and knowledge. And using them without right judgment, we fall down in intemperance, hate and nescience.

2. «You have prepared the table in front of me...» and the ones likewise. «Table» it means here the working virtue. Because this one has been prepared to us by Christ «against the ones who afflict us». And «the oil which anoints the mind» is the contemplation of the creatures. «The cup» is the knowledge of God. And «His mercy» is His Word and God. Because This One, through His embodiment, «follows us in all days», until He will catch all of us who will be saved, as Paul was. And «the house» it means the Kingdom into which are places are the saints. Finally, the «length in days» is the eternal life²¹⁸.

3. The sins are coming to us through the bad usage of the powers (faculties) of the soul²¹⁹, of the full of lust one, of the irascible one and of the rational one. The nescience and the recklessness come from the bad usage of the rational power. The hatred and the intemperance from the bad usage of the irascible power (wrath) and of the lustful one. And from the good usage of these ones come: the knowledge and the thoughtfulness, the love and the temperance. If it is so, nothing of the ones created and made by God isn't bad.

4. Not the meals are bad, but the covetousness of the belly; neither the procreation of children but the fornication; nor the money but the love of money; nor the glory, but the vain glory. And if it is so, nothing is bad from the existent ones, but the bad usage, which comes from the lack of care of the mind to cultivate the natural ones.

²¹⁸ All this head is an explanation of the Psalm 22.

²¹⁹ Through “bad usage” we’ve translated the Greek word *παράχρησις*, choosing a more popular word. But maybe the word “abuse” would express better the meaning.

5. The evil from the devils consists in these, says the blessed Dionysus²²⁰: in the anger without judgment, in the lust without mind, in the hasty imagination. And the lack of judgment, the recklessness and the hastiness at the rational beings they are diminutions of the rationality, of the mind and of the wisdom. But the diminutions come according to the aptitudes²²¹. Therefore, once it were in them rationality, mind and decent thinking. And if it is so, neither the devils are evil by nature, but they turned themselves evil through the bad usage of the natural powers.

6. Some of the passions cause intemperance; others hatred; and again others both intemperance and hatred.

7. Much food and eating with pleasure are causes of intemperance; the love of money and the vain glory are causes of hatred towards the neighbor. And the mother of these ones, the bodily love for the self it is cause for both of them.

8. The bodily love for the self it is the passionate and irrational love towards the body. To this one oppose the love and the restraint. The one who has the love for the self it is proved to have all the passions.

9. «Nobody, says the Apostle, did not hate his body»²²², but «bridle it and drag it enslaved»²²³, not giving to it anything except food and clothes, and from these ones, only that much that it is necessary to live. In this way somebody loves without passion his body and nourish it as a servant of the godlike ones, and warms it only with the ones which fulfill to it the necessary ones.

²²⁰ *De div. nom.* head 4.

²²¹ Through diminutions we have translated the Greek word: *στερήσεις*; and through aptitudes the word: *εξείς*.

²²² Ephesians: 5: 29: KJB: "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church."; ROB: "Because nobody has ever hated his body, but everyone nourishes and warms it, as also Christ the Church,"

²²³ I Corinthians: 9: 27: KJB: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."; ROB: "But I torment my body and submit it to the slavery, lest preaching to others, to make myself worthless."

10. Whom somebody loves, that one he hurries to serve to. If somebody therefore loves God, that one also hurries to do the ones pleasant to Him. And if somebody loves his own body, he hurries to fulfill what delights it.

11. God loves the love, the temperance, the contemplation and the prayer; the body loves the covetousness of the belly, the intemperance, and the ones who increase these ones. That's why: «The ones who are into body cannot be pleasant to God»²²⁴. And «the ones of Christ, they have crucified the body together with the passions and the lusts»²²⁵.

12. If the mind leans toward God, it has the body as a slave and does not give it anything more than the necessary ones to live. And if leans toward the body it is enslaved by passions, always putting its care in their service.

13. If you want to overcome the thoughts, heal your passions, and then you easily will get them out of your mind. For instance, for fornication, fast, do vigil, tire yourself and live in loneliness. For anger and sadness condemn the glory, the dishonor and the material things. And for the keeping the evil in mind, pray for the one who has upset you and you will be delivered.

14. Do not measure yourself with the most weak of the people, but rather tend toward the commandment of love. Because, by measuring yourself with those ones you will fall down in the precipice of self imagining; but stretching yourself after this one, you will raise yourself at the height of the humble cogitation.

15. If you fully keep the commandment of the love for the neighbor, why do you let to be born into yourself the bitterness of the sadness? It is proved that, by doing so, you

²²⁴ Romans: 8: 8: KJB: "So then they that are in the flesh cannot please God."; ROB: "And the ones who are in the flesh cannot be pleasant to God."

²²⁵ Galatians: 5: 24: "And they that are Christ's have crucified the flesh with the affections and lusts."; ROB: "And the ones who are of Christ Jesus they have crucified their body together with the passions and the lusts."

put above love the temporary things and these one you search for, fighting against your brother.

16. Not for necessity is the gold so craved for by the people, but for the fact that the multitude fulfills through it its pleasures.

17. Three are the causes of the love of money: the love of pleasure, the vain glory and the faithlessness. The most evil of these ones it is the faithlessness.

18. The lover of pleasures loves the silver to procure for himself pleasures by trading it; the lover of vain glory, to be glorified through it; and the faithless, to hide it and keep it, fearing of hunger, of old age, of illness, or of reaching among strangers. This one trusts more in silver than in God, the Doer of all things and the Governor of all, even of the last and of the smallest creatures.

19. Four are the people who take care of money: the three of them from before and the thrifty one. But only the last one takes care of money in a right way, namely for not ceasing to help everyone in need.

20. All the passionate thought either stir up the lustful part of the soul, or bother the irascible one (the rationality), or darken the rational one. That's why they blind the mind, stumbling it from the spiritual contemplation, and from the travel through prayer. For this cause the monk, and especially the one who tranquil himself he own to take heed at the thoughts and to know and to cut off their causes. In this way he can know for instance how the lustful part of the soul it is enticed by the memories about women, and how the cause of these ones it is the intemperance at foods and drinks and by the irrational and often meeting with the women themselves. But these ones are cut off by the hunger, watchfulness and retirement into loneliness. The wrath is troubled by the passionate memories about the one who have upset us. And the causes of these ones are the love of pleasure, the vain glory and the love for the material ones. Because for these ones gets upset the passionate one, either because he has lost them, or

because he hasn't achieved them. And these ones are made by their contempt and disregard, for the love of God.

21. God know Himself but He also knows the ones made by Him. The Holy Powers also know God, and they also know the ones made by God. But not as God knows Himself and the ones made by Himself are the Holy Powers knowing God and the ones made by Him.

22. God knows Himself in His happy being; and the ones made by Him from His wisdom through which He has made everything²²⁶. But the Holy Powers know God through participation, He being above participation; and the ones made by Him through by perceiving the aspects and the meanings from them.

23. The created things are outside the mind; but the mind receives inside itself their sight. It is not in the same way to the eternal God, boundless and endless, Who has gifted to the ones that are both the existence, but also the happy existence forever.

24. The rational and mental being is imparted by the Holy God, namely of His kindness and wisdom, through the fact itself that exists and through the capacity to be happy, as also through the gift to last forever. Through this it knows God. And the ones made by Him, it knows them, as was said, through the perception of the artistic wisdom (22), contemplated in creatures, which it is simple and without its own hypostasis, existing only in the mind.

25. Four of the godlike characteristics which sustain, guard and deliver the existing ones, were imparted by God, for His consummated goodness, bringing to existence the rational and mental being: the existence, the eternal existence, the kindness and the wisdom. From these ones the first two He has given them to the being, and the last two ones, namely the goodness and the wisdom to the capacity to will. This one for

²²⁶ This is Sophia, the point of passing of God toward the created world, and the way in which the creatures are elevated through deification and the place where they live forever. It is the Kingdom of Heaven.

what He is through being, to reach at that also the creation through impartation. That's why it is said about the creature that was made in the image and the likeness of God; in the image of the existence as existence, and in the image of the eternal existence as eternal existence; because, even isn't without beginning, is though without end; and in the likeness of the Good and Right according the being One, the good and wise one according to the grace.

26. All the rational and mental nature is divided in two: namely the angelic nature and the human nature. And all the angelic nature is divided in two general groups and in two sorts of general wills. In a holy one and in a sinful one. Namely in the holy powers and in the unclean devils. The human nature is divided only in two sorts of general will: the pious one and the impious one.

27. God, as the One Who is the existence itself, the goodness itself and the wisdom itself, more truly speaking even above these ones, he hasn't anything contrary. But the creatures, which all of them they have the existence in participation and grace, and the rational and mental ones, have also the capacity of kindness and wisdom, they have something contrary. Namely, to their existence opposes the non-existence, and to their wisdom opposes the evilness and the nescience²²⁷. So, to be them existing forever or to not exist, stays in the power of The One Who has made them; but to participate at His kindness and wisdom, stays in the will of the rational beings.

28. The Hellenes, saying that the being of the works exists together with God from eternity, and that only the qualities from around the being they have them from Him, they sustained that the being has nothing contrary, and the contradiction is only between qualities. But we say that only the godlike being has nothing contrary, as being eternal and infinite and giving also to others the eternity. The being of the

²²⁷ The creatures have even in themselves a contrary virtuality. Their existence is menaced by nothingness, their goodness by evilness, their kernel, taken in itself, it is the "nothingness" (Nichtigkeit, as Heidegger calls it). In God, there isn't any contrary virtuality. His existence isn't menaced by the non-existence, nor His goodness by evilness. Because then, who will help Him to remain in existence, as He helps the creatures, or what would be if He will cease to be good?

things, though, has as contrary also the non-existence. Because stays in the power of The One Who Truly Is, to exist the being forever or to not exist. But because He is not sorry about His gifts, the being will eternally exist and will be sustained through His all-keeping power, even if the being has the nothing as contrary, as it was said, as one who has been brought to existence from non-existence, and stays in His will that the being exists or not.

29. As the evil is the lack of good and the nescience the lack of the science, in the same way the non-existence is the lack of the existence; but not of the true and proper existence, because that one hasn't anything contrary, but of the one which exists through impartation of the true existence. The lack of the first ones hangs on the will of the creatures; of the second one hangs on the will of the Maker, but Who wants that, for His goodness, the creatures to exist eternally, and eternally taking part at His benefactions.

30. From the creatures, some of them are rational and mental and capable of the contrary ones, as for instance of virtue and sin, of knowledge and nescience; others are corps of different sorts, consisting of the contrary ones, namely of earth, air, fire and water. The first ones are completely bodiless and immaterial, even if some of them are tied of the body; the second ones are composed only of matter and shape.

31. All the bodies are inert according to their nature; they are moved by the soul. Some of them by the rational soul, and some others by the irrational soul, and again others by a senseless soul.

32. From the power of the soul one of them nourishes sustains the growth, and other it is imaginative and impulsive, and another one is rational and intellectual. Of the first one are imparted the plants. The rational being, besides this one, they are imparted also by the second one. And people, besides these two ones, also of the third one. The first two powers are submitted to the corruption, but the third one is proved being incorruptible and immortal.

33. The saint powers, communicating one to another the light, as they communicate it to the human nature, they impart either from their virtue, or from their knowledge which is into them. Imparting from virtue, namely from a kindness which imitates the godlike kindness, they do good to themselves, and also to the other ones and to the ones from beneath them, becoming all of them in the form of God. And by imparting from the knowledge, they give either something highest toward God (and you, Lord, he says, are the Highest always)²²⁸, or something deeper about the bodies, or something more detailed about the bodiless beings, or something clearer about the Providence, or something more clarified about the Judgment.

34. The uncleanness of the mind consists firstly in having a liar knowledge; secondly to ignore something from the universal ones (I'm saying this about the human mind, because to the angel it is proper to not be anything unknown from the particular one; thirdly, in having passionate thoughts (23), and fourthly to consent with the sin.

35. The uncleanness of the soul consists in not working according to the nature (24). Because from this one are born the passionate thoughts. And it works according to the nature when the suffering powers of it, (passionate ones), namely the wrath and the lust, they remain without passion in the meeting with the things and with their meanings (images).

36. The uncleanness of the body is the sin with the deed.

37. Loves the quietness and the loneliness the one who doesn't get passionate about²²⁹ the things of the world. Loves all the people the one who doesn't love anything from what is human. And has the knowledge of God and of the godlike ones the one who isn't offended by somebody, either that one wrongs him, or nourishes suspicious thoughts.

²²⁸ Psalms: 92: 8: KJB: "But thou, Lord, art most high for evermore."; 91: 8: ROB: "To perish forever and ever. And You are the Most High for ever, Lord."

²²⁹ We've found also the syntagma: "one that enslaves himself not (to the things of the world)". (E. l. t.'s n.)

38. Great virtue is not getting passionate about the things. But even bigger that this is to remain without passion towards their meanings (images).

39. The love and the restraint keep the mind dispassionate towards things, and towards their meanings.

40. The mind of the one who loves God, it doesn't fight against things, nor against their meanings, but against the passions braided with the meanings. For instance, it doesn't fight against the woman, nor against the one who has upset him, but against the passions braided with these ones.

41. The entire war of the monk against the devils aims to separate the passion from the meanings (images). Because otherwise he cannot look at the things without passion.

42. Something else it is the things and something else their meanings, and something else it's the passion. The thing is for example: man, woman, gold, and so on; the meaning is the simple memory of something from the mentioned ones. And the passion is the irrational love and the hatred without judgment of something from the mentioned ones. So the fight of the monk is against the passion.

43. Passionate thought it is the thought composed by meaning and passion. Let's separate the passion from the meaning and there will remain only the simple thought. And we separate them through spiritual love and restraint, if we want it.

44. The virtues separate the mind from the passion; the spiritual contemplations from the simple meanings; at last, the clean prayer shows it to God Himself.

45. The virtues are for the knowledge of the created things; the knowledge for the knowledgeable ones; and the knowledgeable one for the One Known in an unknown way, and for the One Who is known above knowledge.

46. God, The Super-Full One, He hasn't brought the created ones to the existence because He needed something, but for being these one enjoying by imparting of Him on the measure and according to them, and He rejoicing of His things, seeing them rejoicing and getting satisfied by The One of Whom they cannot be satisfied.

47. Many poor in spirit has the world, but not as it ought. And many who cry, but for the loss of money, or for loss of children. And many meek, but for the unclean passions. Many hungry and thirsty, but for stealing the foreign ones, and for gaining out from injustice. Many merciful, but for the body and the ones of the body. And clean in their heart, but for vain glory. And peacemakers through the obedience of the soul to the body. Many persecuted, but because they disorderly. Many rebuked, but for shameful sins.

Blessed are though, only those ones (25) who do and suffer these ones for Christ, and according to the example of Christ. Why? For there is « the Kingdom of Heaven», and because these ones «will see God»²³⁰, and so on. Therefore, not because they are doing these ones, are they blessed, because also the ones mentioned before also are they doing these ones. But because they do and endure these ones for Christ, and according to the example of Christ.

48. In all that we do, God takes heed at the purpose (26), as has been often said: if we are working for Him or for something else. When therefore we want to do something good, let's not have as goal the pleasure from the people, but God, for always be looking at Him, to do everything for Him, lest not endure the tiredness and also losing the payment.

49. In the time of the prayer banish away from your mind also the simple meanings of the human things and the views of all the created ones, lest being burdened with the imagination of the small ones, to fall down from The One unlike Higher, and Better than everything that is.

50. If we love God as true, we will reject the passion through this love itself. And the love towards Him consists in

²³⁰ Matthew: 5: 3 and the following (The Blessings).

cherish Him more than the world, and the soul more than the body, and to despise all the worldly things, and to occupy ourselves with him always, through restraint, love, singing psalms and the ones as these ones.

51. If we will occupy ourselves with God for a long time, and we will take care of the passionate part of the soul, we will be attracted by the baits of the thought, but understanding more exactly their causes, and cutting those causes off from us, we will become more acute, and will be fulfilled into us the word: «And my eye saw in my enemies; and into the cunning ones who upraise against me will be hearing me ear»²³¹.

52. When you see your mind being with piousness and with righteousness in the ideas of the world, know you that also your body remains clean and without sin. But when you see your mind occupying itself with the sins and you do not stop it, know that the body won't be late in slipping into them.

53. Like the body has as world the things, so the mind has like world the ideas. And as the body fornicates with the body of the woman, so the mind fornicates with the idea of the woman through the image of our body. Because it sees in the thought the shape of our body mixed with the shape of the woman. It takes also revenge upon the face of who has upset him, through the image of his own body. And the same thing happens with other sins. Because what the body does with the deed in the world of the things, those ones are done also by the mind in the world of the thoughts.

54. We must not tremble, to wonder and to amaze ourselves with the mind, about the fact that God and Father doesn't judge anybody, but all the judgment He has left it to the «Son»²³². Because says the Son: «Do not judge, not to be judged,

²³¹ Psalms: 92: 11: KJB: "Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me."; 91: 11: ROB: "And my eye looked toward my enemies and the cunning ones, which raise themselves up against me my ear will hear them."

²³² John: 5: 22: KJB: "For the Father judgeth no man, but hath committed all judgment unto the Son."; ROB: "The Father does not judge anybody, but all the judgment He has given it to the Son,"

do not condemn, to be condemned not»²³³. And the Apostle likewise: «Do not judge something before time, until the Lord will come»²³⁴, and «With the judgment you judge the other one, you judge on yourself»²³⁵. But the people, leaving the care of crying their own sins, they have taken the judgment from the Son and they judge and condemn each-other, as they seem to be sinless: «The sky has been amazed for this and the earth has trembled»²³⁶. They, though, aren't ashamed, as being shameless.

55. The one who spies the sins of the other one, either he judges from the suspicions his brother or he hasn't put yet a beginning to the repentance, nor to the searching and acknowledging of his sins, which are really heavy as the led which weights many talents. That one hasn't known yet by what cause the man becomes heavy at the heart, loving the emptiness and searching for the lie. That's why as a mad man and as one who walks into darkness, leaving his own sins, he thinks at the sins of the others, either they exist in fact, or because he imagines them from suspicion.

56. The bodily love for the self, as has been said many times, is the cause of all the passionate thoughts. From it are born the three more general thoughts of the lust: of the

²³³ Matthews: 7: 1: KJB: "Judge not, that ye be not judged."; ROB: "Do not judge, to not be judged."; Luke: 6: 37: KJB: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."; ROB: "Do not judge and you will not be judged; do not condemn, and you will not be condemned; forgive and you will be forgiven;"

²³⁴ I Corinthians: 4: 5: KJB: "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."; ROB: "Therefore, do not judge something before time, until the Lord will come, Who will enlighten the hidden ones of the darkness, and will prove the advices of the hearts. And then each one will have praise from God."

²³⁵ Romans: 2: 1: KJB: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."; ROB: "Therefore, whosoever you would be, o, man, that judge, you are without word of answer, because, in what you judge to the other, you condemn yourself, because what you judge, you do the same things."

²³⁶ Jeremiah: 2: 12: KJB: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord."; ROB: "Marvel about these ones, heavens; tremble yourselves, be you horrified, says the Lord."

covetousness of the belly, of the love of money, and of the vain glory. At their turn, from the covetousness of the belly it is born the thought of fornication; from the love of money it is born the thought of the greediness and of the avarice; and from the vain glory the thought of the pride. And all the other thoughts spring out from these three mentioned above: of the pride, of the sadness, of the remembrance of the evil, of the despondency, of the envy, of the gossip, and the others. These thoughts tie the mind to the material things (27) and keep it on earth, staying all of them upon it like a very heavy boulder, despite of being the mind by its nature lighter and more agile than the fire.

57. The beginning of all passions is the bodily love for the self, and the end it is the pride. The bodily love for the self is the irrational love for the body. Who would cut off this one, he would cut off all together the passions which spring out from it.

58. Like the parents of the bodies are passionate by the ones born from them, as so the mind sticks to its words by its nature. And like to the most passionate from the parents, their children, even if they would be the most laughable in every aspect, they would seem to them the most cute and beautiful from all, in the same way to the insane mind it would seem its own words, even they would be the most stupid ones, the wisest ones from all words. But to the wise man his word do not seem like so, but when it seems to him that his words are more true and good, then he will trust lesser in his own judgment. He takes other wise men as judges of his words and thoughts, «to not run or not have been running in vain»²³⁷, and through them he receives the strengthening.

59. When you overcome one of the dishonored passions, for instance the covetousness of the body, or the fornication, or the anger, or of the greediness, immediately starts upon you the thought of the vain glory. And if you defeat also this one, it is followed by the one of the pride.

²³⁷ Galatians: 2: 2: KJB: "And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."; ROB: "I went up according to a discovery, and showed them the Gospel that I preach it to the Gentiles, especially to the most important ones, lest run or would have been running in vain."

60. All the dishonorable passion when they master upon the soul, they banish away from the soul the thought of the vain glory. And when all the shown ones from above are defeated, they send that one back.

61. The vain glory, either being present, or being banished, it gives birth to the pride. When it is banished, it gives birth to the self appreciation; when it is present it gives birth to the haughtiness.

62. The vain glory is banished away by the accomplishing in hidden; and the pride by the will to ascribe to God all the feats.

63. The one who has been found worthy of the knowledge of God and he truly imparts himself by the sweetness of this knowledge, he despises all the pleasures born from lust.

64. The one who craves for the earthly ones, he either lusts for foods, or after the ones which satisfy the ones from beneath the belly, or human glory, or money, or something else from the ones which follow to these ones.

65. The ones who despise the pleasures, they despise them either for the fear (29), for the hope, or for the knowledge, or for the love of God.

66. The knowledge without passion²³⁸ of the godlike ones, still doesn't convince the mind to despise to the end the material ones, but it is like the simple meaning of a thing which falls under the senses. That's why there are many of the people, who have much knowledge, but who wallow in the passions of the body as some pigs in mud. Because cleaning themselves for a little while, with zeal, and achieving knowledge, by not taking

²³⁸ In Greek language the word is παθος, like the same word as for the passions, which are disapproved by all the ascetic writers. But in the next chapter the Saint Basil tell us that there exists a blessed passion, different by the dishonorable ones. This it must accompany the knowledge of God, for not remaining this one a simple theory. This blessed passion is the love. From here it is seen that the dispassion searched for by the saints, it is not insensibility, but a supreme love for God and people.

any care after, they are like Saul, who being found worthy of the kingdom, but behaving as worthless after, he was rejected out from it with fearsome wrath.

67. As the simple meaning²³⁹ of the human things (30) doesn't force the mind to despise the godlike ones, so the simple knowledge of the godlike ones doesn't fully convince it to despise the human ones, because the truth is now in shadows and guesses. That's why is needed the blessed passion of the holy love, which ties the mind to the spiritual views (contemplations), and convince it to value more the immaterial ones than the material ones; and the intelligible and godlike ones more than the ones submitted to the senses.

68. The one who has cut off the passions from himself and has made his thoughts simple, through this he hasn't turn his thoughts to God, and he may be dispassionate both for the earthly and of the godlike ones. But this happens only to the ones found in the stage of the doing, which still haven't been found worthy of knowledge (31), and who refrain themselves from passions rather of the fear of the torments than for the hope of the kingdom.

69. «Through faith we walk, not through sight»²⁴⁰; and in mirrors and in guesses we have knowledge. That's why we need much occupation with this, that through the long research and penetration of them, to gain a difficult to be deviated habit from this views (contemplations).

70. If we cut off the causes of the passions for a little while and we occupy ourselves with the spiritual views, but we do not always occupy ourselves especially with these views, we easily turn ourselves back to the passion of the body (32), not achieving any other fruit but the simple knowledge together with the self appreciation. And the end of this is the gradual darkening of the conscience, and the total deviation of the mind toward the material ones.

²³⁹ The Greek word νόημα, which we have usually translated through "meaning", it could have been translated also through "the image" or "the representation" of a thing, preserved through the memory.

²⁴⁰ II Corinthians: 5: 7: KJB: "(For we walk by faith, not by sight:)"; ROB: "Because we walk by faith, not by sight,"

71. The reproachable passion of the love occupies the mind with the material things; and the praiseworthy love ties the mind to the godlike ones. Because in what things tarries the mind, in that things it widens itself. And with the things into which the mind widens, with those ones it nourishes both the lust and the love, either with the godlike and proper one, or with the things and the passions of the body.

72. God built both the unseen and the seen world; so he has made both the soul and the body. If the seen world is so beautiful, how much more will be the unseen one? And if that one is more beautiful and better than this one, how much more God will exceed them, as The One Who made them? Therefore, if the Maker of all the good things is better than everything, for what reason the mind leaves The One Who is better than everything, and occupies itself with the worse than everything, namely with the passions of the body? It is proved that this happens because the mind has lived with the body from the birth, and it hasn't had yet, in a consummated way, the experience of The One Who is better and above everything. If therefore, through a long habituation with the restraint from pleasures and through an occupation with the godlike ones, we break little by little this connection and affection, the mind widens itself in the godlike ones gradually advancing into them, and discovers its own dignity. And the end it is that it moves all its longing toward God.

73. The one who tells the sin of the brother without passion, he tells it from two reasons: either to straighten him or to be useful to another one. And if he tells it for other reasons, either to that one, or to other ones, he will tell it to mock him or to gossip about him. But then he won't escape from the godlike desertion, but he will fall alone either in the same mistake or in another one, and he will suffer shame, being rebuked and mocked by others.

74. The same sin committed by many hasn't a single cause, but more. For instance, something else is to commit sin from habituation, and something else is to commit it from lack of attention. The second one did not think at the sin both before committing it and after that. And he is even very sorrowful

about what has happened. The one who has committed the sin from habit, to the contrary; before committing the sin he won't cease to commit it with the thought, and after committing it he keeps the same disposition.

75. The one who cultivates the virtues for the vain glory, it is proved that he cultivates also the knowledge for the vain glory. And one like this doesn't do and speak anything towards the creation, but in everything he hunts for the glory from the ones who look at him and listen to him. But this passion shows its true colors (33) when some of the mentioned ones rebuke him for some deeds or words. Then, that one becomes very sad; not because those ones haven't been built (neither was this one his purpose), but because he has been himself despised.

76. The passion of the love of money it is shown in the joy that somebody has it, when he receives money, and in the sadness that he has it, when he gives money. One like this one doesn't save goods for helping the deprived ones.

77. The man endures sufferings for one of these ones: either for the love of God, or for the hope of the rewards, or for the fear of the toils, or for the fear of the people, or for the nature, or for pleasure, or for gain, or for the vain glory, or forcedly.

78. Something else is to be you delivered from thoughts, and something else is to liberate yourself from passions. Often somebody is delivered by thoughts when there are not present things, towards which he has some passions. But the passions hide themselves within the soul, and when they show themselves, the things come in plain sight. Therefore we have to observe the mind in front of the things to know for which of them the mind it is dominated by passion.

79. A true friend is the one who endures the troubles, the needs and the misfortunes of the neighbor, as would have been his, without noise and without disturbance.

80. Do not despise your conscience, which always gives you the best advices. Because it instills to you the godlike and angelic reckoning and decision, and liberates you from the hidden defilements of the heart, and in the time of getting out it gives you daring toward God.

81. If you want to be with understanding and with right measure, and to not serve to the passion of self appreciation, search always to know what good hide the things for your conscience. And by finding out a lot of diverse knowledge hidden from you, you will wonder yourself about your nescience and you will bridle your thought. And by knowing yourself, you will understand many great and wonderful things. Because your reckoning that you know, doesn't let you to know (34).

82. Only this one wants by all means to be saved, who doesn't resist against the medicines. And these ones are the pains and the sorrow brought by the different blows. The one who resists, though, he doesn't know what trade is made here, neither with what profit will he get out of here.

83. The vain glory and the love of money they gives birth to each other. Because the ones who love the vain glory their force strive themselves to become rich; and the ones who have become rich they want to be glorified. But this one happens to the laymen. Because the monk just when he is poorer he suffers more of the vain glory, and when he has silver he hides it, being ashamed that he has a thing inappropriate with the scheme.

84. Proper to the vain glory of the monk it is that it is founded on virtue and on the ones which follow to the virtue.

85. The victories of the laymen are backslides to the monks; and the victories of the monks are backslides to the laymen. For instance, the victories of the laymen are: the richness, the glory, the power, the delight, the bodily welfare, the abundance of the children, and the ones likewise, at which reaching the world lovers, and the victories of the monks are: the poverty, the humbleness, the lack of power, the toil of the

body, at which for instance, reaching the lovers of the worlds, they might even hang themselves, as some of them did.

86. The foods were made for two reasons: for nourishment and for healing. Therefore, the ones who impart themselves with them outside these reasons, they will be condemned as ones who indulged themselves to the delights, using bad the ones given by God for necessity. And in everything the bad use if a sin.

87. The humble cogitation is a ceaseless prayer, mixed with tears and pain. Because this one, always calling God for help, doesn't let the man to confide crazily in his own power and wisdom, neither to raise himself above others, things that are fearsome illnesses of the pride.

88. Something else is to fight against the simple thought (35), to not arouse the passion; and something else is to fight against the passionate thought, for not being produced the consenting. But both these types of fight do not let the thoughts to tarry into the heart.

89. The grief is weaved with the memory of the evil. Consequently, when the mind will reflect at the face of the brother with grief, it is proved that he remembers the evil endured from him. «And the ways of the ones who keep the evil in the memory lead toward death»²⁴¹, «because everyone who keeps the evil in mind is lawless»²⁴².

90. If you remember the evil from somebody, pray for him and you will stop the passion from movement, separating, through prayer, the grief from the memory of the evil that has been done to you. And by becoming a person who loves people, you will totally erase the passion from your soul. But if somebody else keeps in his mind the evil from you, be obliging

²⁴¹ Proverbs: 12: 28: KJB: "In the way of righteousness is life; and in the pathway thereof there is no death."; KJB: "On the path of the righteousness there is the life and on the path that it marks it up, the immortality, and the path of the insanity brings death."

²⁴² Proverbs: 21: 24: KJB: "Proud and haughty scorner is his name, who dealeth in proud wrath."; ROB: "Who is arrogant and conceited, is called scorner; that one behaves himself with surplus of wrath."

and humble towards him, and stay with love around him, and you will deliver him from his passion.

91. The grief of the one who envies you, you will appease it through tiredness. Because he reckons as cause of misfortune what he envies at you. That's why you cannot appease him but only hiding this thing from him. If this is useful to many but upsets that one, which part you will disregard? It is useful, of course, to be profitable to the many, but, as you can, do not disregard also that one. Do not let you be influenced by the evilness of his passion. Because you do not avenge yourself on the passion, but on the passionate one. Therefore, reckon him also above you, and in every moment and in any place and work, and give him more honor. And your envy you can alleviate it, if you enjoy yourself together with the envied one of what he enjoys, and get yourself upset together with him of what he gets upset, fulfilling the word of the Apostle: «Rejoice with the ones who rejoice, and cry with the ones who cry»²⁴³.

92. Our mind is in the middle, between two beings, from which each of them works its own things: one the virtue; the other one the evilness; namely between the angel and the devil. But it has the possibility and the capacity to follow or to resist against whom it wants.

93. The holy powers urge us toward the good ones, and the natural seeds and the good decision help us. At their turn, the attacks (the baits) of the devils are helped by passions and by the bad decision.

94. The clean mind receives sometimes teaching from God Himself, Who comes inside it. Some other times the good ones are instilled by the Holy Powers. And again, some other times, the nature of the things which are contemplated.

95. The mind which has been found worthy of knowledge has to keep without passion the meanings of the

²⁴³ Romans: 12: 15: KJB: "Rejoice with them that do rejoice, and weep with them that weep."; ROB: "Rejoice with the ones who rejoice; cry with the ones who cry."

things, the spiritual views (the contemplations) limpid, and the state of the prayer untroubled. But it cannot defend these ones unceasingly against the bursts of the body, being filled with smoke through the craftsmanship of the devils.

96. We do not get angry of everything that upsets us. Because there are more the ones which upset us, than the ones which cause to us anger. For instance, this vessel has been broken, that thing has been lost, or somebody died. For some like these we get upset. For the other ones though, we both get upset and angry, proving ourselves as being without wisdom.

97. By receiving the mind the images of the things, it changes its shape after each image; and by looking at them spiritually, it is modified in a different way after each view. But by reaching God, it becomes totally without image, and shapeless. Because by contemplating the uniform One, the mind becomes uniform and whole bright.

98. Consummated soul is the one whose passionate power inclines totally toward God.

99. The mind is the one which, through true faith, has supra-know in a supra-unknown way the One Supra-Unknown and contemplates the universal characteristics of His creatures, and has received from God the comprising knowledge of the Providence and of the Judgment shown into them; being understood here, as much as it is possible to the man.

100. The time is divided in three. The faith stretches together in all the three parts; the hope with one of them; and the love with two of them²⁴⁴. Both the faith and the hope last for sometime; but the love, by uniting itself for borderless ages with the supra-borderless One, remains forever, ever growing above itself. That's why, «bigger than everything is the love»²⁴⁵.

²⁴⁴ I believe in the past, present and future ones, I hope in the future ones, I love the present and the future ones. For love nothing belongs to the past, nothing is dead, but everything is alive.

²⁴⁵ I Corinthians: 13: 13: KJB: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."; ROB: "And now remain these three: the faith, the hope, the love. And biggest from these is love."

Of the Same One

The Fourth Hundred of the Heads about Love

1. Firstly the mind is lightened, thinking at the endlessness of God in all aspects, and to that ocean uncrossed and much desired. Secondly, it is amazed, asking how He has brought all the things have reached at existence from nothing. But as «His greatness has no margin»²⁴⁶, also «His wisdom cannot be spied»²⁴⁷.

2. But how not to wonder, watching (contemplating) that borderless and above wonder ocean of goodness? Or, how to not be filled up with wonder, asking himself how and from where has been done the rational and mental being, and the four elements by which the bodies are composed, since no matter existed before of being these done? Or asking himself what kind of power is that which, moved toward deed, has brought these ones to existence? But the Hellenes do not accept this, not knowing the almighty kindness, the wisdom and the knowledge of Him, capable of work and above the mind.

3. God, being Doer from eternity, He creates whenever He wants, through His Word and through the Ghost, for His borderless kindness. Do not say: for what reason has He created them now, since He is always good? Because the wisdom of the borderless being is impenetrable and does not fall under the human knowledge.

4. Having the knowledge of the things preexistent in Himself from eternity, the Doer has brought it to existence (has given substance to it)²⁴⁸, and He revealed it when He wanted. Because is an insanity to doubt about the fact that God can bring to something to being, when He wants.

²⁴⁶ Psalms: 145: 3: KJB: "Great is the Lord, and greatly to be praised; and his greatness is unsearchable."; 144: 3: ROB: "Great is the Lord and praised very, and His greatness has no end."

²⁴⁷ Baruch: 3: 29: ROB: "Who ascended to heaven and took the wisdom and descended from clouds?" (E.l.t.'s n.: the book of Baruch is not present in K.J.B.)

²⁴⁸ *ὁμοιωσε* (E.l.t.'s n.: the direct translation of the Greek word in English language would be: "material reconciliation")

5. For what reason God has created, you search for find it out! Because this is a subject of knowledge. But how and why recently, do not look for finding it out! Because this is not a thing that can fall under your mind. Because the godlike ones, some of them are possible to be comprised, but other are impossible to be comprised by people. Because «the unbridled sight, can push somebody even in precipices»²⁴⁹, as has said someone from the saints.

6. Some people say that the creatures exist together with God from eternity. But this is impossible. Because how can the totally limited ones to exist from eternity with the limitless One? Or, how they are properly creatures, whether they are together eternal with the Doer? But this is the doctrine of the Hellenes, who do not reckon God as Doer of the beings, but only of the characteristics. But we, knowing the Almighty God, we say that He is the Doer not of the characteristics but of the beings permeated by characteristics. And if it is so, the beings do not exist together with God from eternity.

7. In a certain regard, God and the godlike ones can be known; in another regard they cannot be known. He can be known through the ones from around Him; but He cannot be known in what is Himself.

8. Do not search for habits and aptitudes at the simple and borderless being of the Holy Trinity, to make not the Holy Trinity composed like the beings are. Because is insane and forbidden such a thing regarding God.

9. The only borderless, almighty and all-doer being is simple, uniform, without qualities, quiet and undivided. Every creature is composed by being and accident, and always needs the godlike Providence, not being free of transformation.

10. All the mental and sensitive being, brought to existence by God, has received powers to perceive the things; the mental being the powers of understanding; and the sensitive one, the senses.

²⁴⁹ Saint Gregory, Speech at the Birth Day, and Second Speech at Easter.

11. God lets Himself only to be imparted; the creation, though, both receives through impartation and gives forward. Receives through impartation the existence and the happiness; but gives forward only the happiness, but differently the bodily being, and differently the bodiless one.

12. The bodiless being transmits the happiness speaking, working and being contemplated; the bodily one only through the fact that is contemplated.

13. To exist eternally the rational and mental being, or to not exist, hangs on the will of the One Who has built everything being good; but to be these ones good or bad, according to the free choice, hangs on the will of the creatures.

14. The evil is not contemplated as staying in connection with the being of the creatures, but in connection with their wrong and irrational movement.

15. The soul moves properly when its lusting faculty has been penetrated by restraint, the wrath perseveres in love, turning back from hatred, through prayer and spiritual contemplation.

16. Still doesn't have perfect love, nor the deep knowledge of the godlike Providence, the one who in time of trying doesn't endure with long suffering the upsetting happenings, but he moves away from the love of the brothers.

17. The purpose of the godlike Providence is to unite the ones who have been separated in all ways by evilness, through right belief and spiritual love. Because for this suffered the savior, for gather together the scattered children of God, for being one²⁵⁰. Consequently, the one who does not suffer the upsetting things, and does not endure the painful ones, he walks outside of the godlike love and of the purpose of the Providence.

²⁵⁰ John: 11: 52: KJB: "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."; ROB: "And not only for this nation, but also to gather together the sons of God, the scattered ones."

18. If «love long suffers and is has mercy», the ones who is discouraged by the upsetting happenings and that`s why he behaves with evilness towards the ones who have upset him and turn back from the love for them, how won`t he fall from the purpose of the godlike Providence?

19. Take heed of yourself, lest the evilness which separates you from your brother, is not in your brother, but in yourself. And hurry up and reconcile yourself with him, to not fall out from the commandment of the love.

20. Do not despise the commandment of the love, because through it you will be the son of God. But by transgressing it, you will be found as the son of the Gehenna.

21. The ones which undo the love from among the people are these ones: to envy or to be envied; to cause loss or to be caused to you a loss; to dishonor or to be dishonored; the suspicious thoughts. So, take heed, have you done or suffered something of these ones, and that`s why you are separated from the love of the friend?

22. It has a temptation come from your brother and the upset has taken you to hatred? Do not let yourself defeated by hatred, but overcome the hatred in love. And you will overcome in this way; by truly praying for him to God, receiving his defense, or even trying yourself to find something in his defense, and reckoning yourself as being the cause of the temptation, and being with long suffering until the cloud will pass.

23. Long suffering is the one who waits for the end of the temptation and the praise of the perseverance.

24. «The long suffering man is with great wisdom»²⁵¹, because all that comes upon him he brings them in connection with the end; and waiting for that end, he suffers the annoying

²⁵¹ Proverbs: 14: 29: KJB: "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly."; ROB: "The one slow to wrath is rich in wisdom, and the one who hastily gets angry, shows plainly his folly."

happenings; and «the end is the eternal life»²⁵², according to the godlike Apostle. «And the eternal life is this, to know the One and True God, and the One Who you have sent, Jesus Christ»²⁵³.

25. Do not reject easily the spiritual love, because other way of salvation has not remained to the people.

26. The man you have reckoned till yesterday and virtuous (36), do not reckon him today as evil and cunning, for the hatred that has emerged into you for the temptation from the evil one, but through the long suffering love, think at the good things from yesterday and banish away the hatred of today from your soul.

27. The brother that you have praised him as being good and you have heralded him as virtuous, do not gossip him today as evil and cunning, making the defamation of the brother a motif of defending the cunning hatred from within you, consequently to your movement from love to hatred. But insist in the same praising even if you are still dominated by grief, and in this way you will come back to the savior love.

28. The usual praising that you bring to your brother (37) do not stain it, in the meetings with the other brothers, due to the hidden annoyance that you have against him, by mixing unnoticed the defamation in your words, but use in meetings the clean praising, and sincerely pray for him as for yourself. In this way you'll be quickly delivered from the killing hatred.

29. Do not say: I do not hate my brother, while you are disgusted by his remembrance. But listen to Moses who says: «Do not hate your brother in your thought; with

²⁵² Romans: 6: 22: KJB: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."; ROB: "But now being delivered and servants making yourselves to God, you have your fruit toward sanctification, and the end, the eternal life."

²⁵³ John: 17: 3: KJB: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."; ROB: "And this is the eternal life: to know You, the only one true God, and Jesus Christ, Whom you have sent."

reprimand you will rebuke your brother and you won't be taking sin from him»²⁵⁴.

30. If some brother, being tempted, insists to speak evil of you, do not let yourself driven out, from the state of love, enduring as long that evil devil tries to bother your thought. And you won't be pulled out from it if you, being reviled, you will bless, and stoked by evil thoughts, you will behave yourself with benevolence. Because this is the way of wisdom according to Christ. And the one who doesn't follow it, he won't dwell together with Him.

31. So not reckon as benevolent the ones who bring to you words that produce within you annoyance and hatred against your brother (38), even it seems that they tell the truth. But turn you back from ones like these, as from some serpents that kill, to cut them off their evil speaking, and to deliver your soul from evilness.

32. Do not sting your brother with covered words, lest receiving yourself the same words from him, to banish away from both of you the state of love. But go and rebuke him with loving daring, for scattering from him the causes of the annoyance, to deliver both yourself and him from trouble and grief.

33. Examine your conscience in detail, to see, is not your brother irreconcilable because of you? And do not disregard your conscience, because it knows the hidden one of yours, and it will denounce you in the time of getting out from the body, and in the time of the prayer it will be an impediment for you.

34. Do not remember in time of peace the ones said by your brother in time of grief, either those things were said in front of you, or they were said to somebody else, and you heard them latter. And this, lest tarrying in keeping the evil in the mind, to turn you to the killing hatred of the brother.

²⁵⁴ Leviticus: 19: 17: KJB: "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him."; ROB: "Do not be hostile to your brother in your heart, but rebuke your neighbor, to not carry his sin.

35. The rational soul which nourishes hatred towards the men cannot have peace with God, the Giver of the commandments. «Because if you will not forgive to the people, it is said, their mistakes, neither your heavenly Father will forgive your mistakes» . And if that one doesn't want to reconcile, at least guard yourself against hatred, praying sincerely for him and not speaking badly about him in front of somebody.

36. The unspoken peace of the holy angels it is sustained through these two things: through the love for God and through the love for each-other. So, too beautiful was said by our Savior: «In these two commandments hang all the Law and the Prophets»²⁵⁵.

37. Do not search for be pleasant to yourself, and you will not hate your brother; and do not love your body, and you will love God.

38. If you have chosen to live with the spiritual ones, leave your wills at the gates. Because you won't be able in other way to live in peace neither with God, nor with the ones living together.

39. The one who was been able to achieve the perfect love and he has composed his entire life according to this, that one says «Lord Jesus...» into the Holy Ghost. And the opposite one, he does the opposite ones.

40. The love for God always wants to give wings to the mind toward the godlike speaking; and the one toward the neighbor, makes the mind to cogitate always the good things about him.

41. The one who still loves the vain glory or is still attached to any of the material thing, gets upset on people for the temporary ones or keeps the evil in his mind, or has hatred toward them, or serves to the evil thought. But for the soul who loves God all these are stranger.

²⁵⁵ Matthews: 22: 40: KJB: "On these two commandments hang all the law and the prophets."; ROB: "In these two commandments are comprised all the Law and the prophets."

42. When you do not say and you do not do with the thought anything evil, and when you do not keep in your mind the evil from the one who afflicted you or gossiped you, and when in the time of the prayer you have the mind always immaterial and shapeless, mind you that you have reached at the measure of the dispassion and of the perfect love.

43. Not a little fight is requested to deliver yourself from the vain glory; and somebody is delivered from this one through the hidden work of the virtues, and through the often prayer. And the sign of the deliverance consists in not keeping in the mind the evil from the one who has defamed you or who is defames you.

44. If you want to be righteous, give to each part from you, namely to the soul and to the body, the ones of which they are worthy. To the rational part of the soul give to it readings, spiritual views and prayer; to the wrath give spiritual love which opposes to the hatred; to the lustful part give temperance and restraint; and to the body food and clothing, as much as are necessary.

45. The mind works according to the nature (39), when has submitted to itself the passions and contemplates the reasons of the things, bringing them in connection with God.

46. As the health and the illness are reported to the body of the animal, and the light and the darkness to the eye, in the same way are reported the sin and the virtue to the soul and the knowledge and the nescience to the mind.

47. In these three ones consists the philosophy of the Christian: in commandment, in dogmas and in faith. The commandments separate the mind from the passions; the dogmas bring the mind at the knowledge of the creatures; and the faith at the contemplation of the Holy Trinity.

48. Some of the ones who strive themselves they only reject the passionate thoughts; others, though, they cut off even the passions themselves. The passionate thoughts are rejected either through psalms singing, or through prayer, or through

elevating the mind to heaven, or through other certain detachment from the things and from the place. And they detach themselves from the passions, by disregarding those things for which they have the passions.

49. The things for which we can have a passion are for example these ones: the woman, the money, the presents and the ones likewise. The woman can be disregarded by somebody, when, after his retirement from the world, he withers thoroughly also his body, through restraint. The money, when he convinces his thought to be pleased in everything with what he has got. And the glory, when he loves the hidden working of the virtues, shown only to God. Concerning any other thing it must be done in the same way. The one who disregards these things won't reach ever at the hatred of somebody.

50. The one who has rejected the things, for example the woman, the money, and the other things, he has made a monk the exterior man, but not also the interior man. And the one who has rejected also the passionate meanings (images) of these things he has made a monk also the interior man, who is the mind. The exterior man can be easily made a monk by somebody, if he only wants this. But it is not little the requested fight for making a monk the inside man.

51. Who has been totally delivered in this generation by the passionate meanings and he has been found worthy of the clean and immaterial prayer, the one which is the sign of the monk from inside?

52. Many passions are hidden into our soul. They are revealed when the things show up.

53. Somebody may be untroubled by the passions when the things are missing, enjoying a partial dispassion; when, however, the things are showing up, immediately the passion are stealing the mind.

54. Do not reckon that you have reached at the consummated dispassion, as long as the thing is missing. When, however, it shows up and leaves you unmoved, both the thing and its memory after that, you know that you have

entered inside the borders of dispassion. Although, neither then do not disregard the care, because only the prolonged virtue kills the passions, while the neglected one stirs them up again.

55. The one who loves Christ (41), of course that he imitates Him, according to his own power. In this way Christ didn't cease Himself to do good to the people, and being rewarded with hatred and blasphemy He behaved with long suffering; at last, being beaten and killed by the people, He was enduring not blaming anybody. These three are the deeds of the love for the neighbor, without which the one who says that he loves Christ, or that he will gain His Kingdom, he deceives himself: «Because not the one who calls Me Lord, Lord, will enter to the Kingdom of Heaven, but the one who does the will of My Father»²⁵⁶. And again: «The one who loves Me, he keeps My commandments»²⁵⁷... and the other ones.

56. The whole purpose of the Savior is to release the mind from intemperance and hatred, and to bring it to His love and to the love of the neighbor, from which is effectively born the light of the holy knowledge.

57. If you have been found worthy of little knowledge from God, do not disregard the love and the restraint. Because these ones cleaning (42) the passionate part of the soul, they find ceaselessly for you the way toward knowledge²⁵⁸.

58. The way toward knowledge is (43) the dispassion and the humbleness, without which nobody will see God.

59. Because «the knowledge makes haughty and the love builds»²⁵⁹, put together the knowledge with the love and

²⁵⁶ Matthew: 7: 21: KJB: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."; ROB: "Not whosoever says to Me: Lord, Lord, will enter in the kingdom of heaven, but the one who does the will of My Father, the One from heaven."

²⁵⁷ John: 14: 15: KJB: "If ye love me, keep my commandments."; ROB: "If you love Me, keep My commandments."

²⁵⁸ From this head and from the previous one it is seen that the love and the knowledge give birth to each – other, and increase on each – other, according to Saint Maximos.

²⁵⁹ I Corinthians: 8: 1: KJB: "NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth."; ROB: "As about the ones

you will be without haughtiness and spiritual builder, building yourself and all the ones who come close to you.

60. Love edifies because doesn't envy and doesn't and doesn't upset the ones who envy us; but doesn't also brag with the envied thing, and doesn't reckon itself that it has reached at the target. And in what concerns the things that it doesn't know it confesses without blushing up his nescience. In this way makes the mind without haughtiness (44) and prepares it to increase ceaselessly in knowledge.

61. Usually the knowledge is accompanied also by the self appreciation and by envy, especially at the beginning. The self appreciation comes only from inside; and the envy both from inside and outside. From inside, to direct itself toward the ones who have knowledge; and from outside also from the ones who have knowledge. But the love scatters all three of them: the self appreciation because it doesn't puff up; the envy from inside, because it doesn't envy; and the one from outside, because suffers long and has mercy. It is necessary so, that the one that has the knowledge, to achieve also the love, to guard his mind not wounded in everything.

62. The one who has been found worthy of the grace (charisma) of the knowledge and is dominated by vexation, or by the keeping of the evil in the mind, or by hatred, he is like that one who stings the eyes with thorns and briar. That's why the knowledge immediately needs love.

63. Take heed not to yield all your preoccupation to the body, but decide striving to it according to its power. And turn your entire mind toward the ones from inside. Because «the bodily striving is useful for a few things, but the awe is useful toward everything»²⁶⁰... and the followings.

sacrificed to the idols, we know that all have knowledge. The knowledge, yet, puffs up, and the love builds.”

²⁶⁰ I Timothy: 4: 8: KJB: “For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come”; ROB: “Because the bodily exercising is useful for little, but the right faith is useful toward everything, having the promise of the life from now and of the one to come.”

64. The one who lives ceaselessly in the ones from inside, he is temperate, suffers long, has mercy and thinks humbly. But not only that much, but he also contemplates, theologizes²⁶¹, and prays. This is what the Apostle says: «In ghost you walk»²⁶², and the followings.

65. The one who doesn't know how to walk on the spiritual path, he doesn't care about the passionate thoughts, but all his preoccupation moves only around the body. And the consequence is that he either lives in the greediness of the belly, in the lack of restrain, in grief, in anger, and in the remembrance of the evil, and through these ones his mind it becomes darkened, or he give himself to a measureless striving and he disturbs his understanding.

66. The Scripture doesn't remove anything from the ones given to us by God for being used, but punishes the lack of measure and corrects the lack of judgment. For example, it doesn't forbid to the man to eat, to have children, to have wealth and to manage it right. But it forbids to the man the covetousness of the belly, the fornication, and the other ones. It doesn't forbid him neither to cogitate to these ones, but to cogitate passionately.

67. Some of the things done by us according to the will of God, are done according to the commandment; some others, not for the commandment, but, like somebody would say, as a willing sacrifice. For example, according to the commandment it is to love God, and the neighbor, to not fornicate, to not kill, and the other ones, which transgressing them we will be condemned. And not from commandment it is to live in virginity, the poverty, the retirement from the world, and the other ones. These ones have the meaning of gifts, so that if we wouldn't fulfill from weakness some of the commandments, to gain through gifts the mercy of our Good Master.

²⁶¹ Contemplate the reasons from inside you and know God in an unmediated way.

²⁶² Galatians: 5: 16: KJB: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."; ROB: "I say then: walk in Ghost and do not fulfill the lust of the body."

68. The one who has chosen for himself the life of not getting married or in virginity, he is indebted «to have his hips girdled and his torch lit»²⁶³; the hips through the restraint, and the torch through the prayer, contemplation and spiritual love.

69. Some of the brothers reckon themselves as being outside the gifts (charismas) of the Holy Ghost. The idleness in working of the commandments makes them not knowing that the one who has the not offended faith in Christ he has all together inside himself the godlike gifts. Because being, due to our idleness, far away from the working love towards Him, which shows to us the godlike treasures hidden inside us, we reckon ourselves, rightly, outside the godlike gifts.

70. If «Christ dwells in our hearts through faith», according to the godlike Apostle, on the other hand, «all the hidden treasures of the wisdom and of the knowledge are hidden into Him»²⁶⁴, then all the treasures of the wisdom and of the knowledge are hidden in our hearts. And they will become known to the heart on the measure of cleansing of everyone through commandments²⁶⁵.

71. This it is the treasure hidden in the field of the heart, which you haven't found it yet due to the lack of working. Because if you would have found it, you would have sold everything and you would have bought this field. But now, because you have left that field, you take care about the ones from around of the field, in which there are not anything else but thorns and pelamid.

72. That's why the Savior says: «Blessed are the ones clean in their heart, for they will see God»²⁶⁶. So they will see Him and the treasures from Him when they will clean up

²⁶³ Luke: 12: 35: KJB: "Let your loins be girded about, and your lights burning;"; ROB: "Let your loins be girded and your torches be lit."

²⁶⁴ Colossians: 2: 3: KJB: "In whom are hid all the treasures of wisdom and knowledge."; ROB: "Into whom are hidden all the treasures of the wisdom and of the knowledge."

²⁶⁵ From head 69 to head 78 it is exposed the theme of the Saint Mark the Ascetic from "About Baptism", Philokalia, volume I.

²⁶⁶ Matthew: 5: 8: KJB: "Blessed are the pure in heart: for they shall see God."; ROB: "Blessed are the ones pure with the heart, because those ones will see God."

themselves through love and restraint; and so much more as they will increase the purification.

73. That's why again it is said: «Sell your wealth and give it alms and all will be clean to you»²⁶⁷. Namely, do not get yourselves occupied with the things from around the body, but strive yourselves to clean your mind of hatred and helplessness, through the heart understanding the Lord the mind. Because these ones stretch the mind²⁶⁸, do not let it to see Christ, Who dwells into it, through the grace of the holy Baptism.

74. The Scripture calls «ways» the virtues. And the biggest is the love. That's why the Apostle said: «I show you a way above all ways»²⁶⁹, as one which convince them to despise all the material things, and to put nothing from the perishable ones above the eternal ones.

75. The love for God resists against the lust (46), because it convinces the mind to restrain itself from pleasures. And the one for the neighbors, resists against anger; because it makes it despising the glory and the wealth. These are the two dinars which were given by the Savior to the keeper of the guest house, to take care of you. So, do not show yourself ungrateful, associating yourself with thieves, lest to be wounded again, and this time to be not only half dead, but thoroughly.

76. Clean your mind of anger, of remembrance of the evil and of the ugly thoughts. And then you will be able to know the dwelling of Christ.

77. Who has lightened you in the faith of the Saint, of One Being and worshipped Trinity? (47) Or who has made

²⁶⁷ Luke: 12: 33: KJB: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."; ROB: "Sell you wealth and give alms; make to yourselves purses that do not get worn, undiminished treasure in heaven, where thief doesn't get close, nor moth doesn't corrupt it."

²⁶⁸ Often, the Holy Fathers use alternatively the terms "mind" and "heart", and even "ghost". The "heart" would be, according to them, some sort of center of the mind, the mind being the center of the human being. See also Diadochus of Photice, Romanian Philokalia, volume I.

²⁶⁹ I Corinthians: 12: 31: KJB: "But covet earnestly the best gifts: and yet shew I unto you a more excellent way."; ROB: "Crave for the best gifts. And I show you one more way, which exceeds them all:"

known to you the oikonomia? Who has taught you the one referring to the bodiless beings, or the ones regarding to the genesis or to the end of the seen world, or the ones regarding the resurrection from death and the eternal life, or to the glory of the Kingdom of Heaven and to the fearsome judgment? Not the grace of Christ Who dwells into you and which is the handsel of the Holy Ghost? What is greater than this gift? Or what is better than this wisdom and knowledge? Or what is more than the promises? Therefore, if we are not-working, slow and careless ones, and we do not clean ourselves of the passions which impede and are blinding our mind, to be us able to see the reasons regarding these ones more shining than the sun, we blame ourselves, but we do not deny the dwelling of the grace inside us.

78. God Who has promised to you the eternal goods, and has given into your heart the handsel of the Ghost, He has commanded to you to take care of your life, for the man from inside, being delivered by passions, to start from here to enjoy the goods.

79. If you were found worthy of the godlike and high views (contemplations), cultivate with great care the love and the restraint, for guarding yourself your passionate side untroubled, to have not-darkened the light of the soul.

80. Restraint the wrath of the soul with the love: wither its craving part with the restraint; wing up the rational part of it with the prayer. And the light of the mind won't be ever darkened.

81. The ones who waste the love are these: the dishonoring, the damaging, and the defaming, either they are directed against the faith, or against the life; then the battles, the wounds, and the following ones. And these ones either they are happening personally to somebody, or to someone of his kinship. Consequently, the one who quenches the love through one of these, he hasn't found out what is the purpose of the commandments of the Lord.

82. Force yourself as much as you can to love each human being. And if you can't do this, at least not to hate

anybody. But you won't be able to do neither this one, if you won't hate the things of the world.

83. Have you been cursed by somebody? Do not hate him, but the curse and the devil who has arranged that curse. Because if you hate the one who has cursed you, you have hate a man and you have disobeyed the commandment. And what that one has done with the word, you are doing with the deed. And, if you keep the commandment, show the signs of the love; and if you can do something, help him to deliver him from evil.

84. Christ doesn't want you to hate somebody, or to be upset with somebody, or anger, or to keep the evil in your mind, in no way for any perishable thing. This is cried out by the four Gospels.

85. Many are we who talk, but few of us are doing it. But nobody must break the word of God for his own carelessness, but be him confessing his helplessness, not to hide the truth to God. And this one lest to be us found out guilty besides the transgression of the commandments, also of the misinterpreting of the word of God.

86. The love and the restraint liberate the soul from under the passions; the reading and the contemplation liberate the mind from the nescience; and the state or prayer shows the mind to God Himself.

87. When the devils see that we despise he things of the world (48), to not hate the people anymore for them and to fall down from the love, they stir up defamations against us, for not enduring the defamation to be hating the ones who defame us.

88. There is no bigger pain of the soul than the defamation, either somebody defames your faith, or your life (49). And nobody can despise it, but only the one who looks at God, as Suzanna, God being the only one Who can deliver us from needs, as Her did with that woman, and to discover to the people the truth, as He did in that case, and to comfort the soul with the hope.

89. The more you pray for the one who defames you, the more God show the truth to the offended ones.

90. Only God is good by nature; and through the decision of the will is good the one who imitates God. The goal of this one is to unite the evil ones with the One Good by nature, to make them good. That's why, when he is mocked, he blesses; when he is persecuted, he suffers; when he is cursed, he comforts; and when he is killed, he prays plentifully²⁷⁰. Everything he does it is for not to fall down from the goal of the love.

91. The commandments of the Lord teach us to use with good judgment the things from the middle²⁷¹. Because the use with good judgment of the ones from the middle cleans the state of the soul. And the clean state gives birth to the power of discernment (the right reckoning). The power of discernment, at its turn, gives birth to the dispassion, from which is born the perfect love.

92. Still hasn't reached at dispassion the one who, for some random trying, he is not able to look over the shortcoming of the friend, be it even only apparent. Because, only for the passions which were lying in the soul were stirred up (50), his understanding has been blinded, and it is not allowed to penetrate to the rays of the truth, neither to discern the good from bad. So, one like this one, he hasn't achieved yet the perfect love, which throws out, the fear of the judgment.

93. «The faithful friend you cannot change him by anything»²⁷². Because he reckons the misfortunes of his friend as his own, and suffers with them to death, suffering hard.

94. Many are the friends, but in good times. In the time of the trying, however, you hardly will find any.

²⁷⁰ I Corinthians: 4: 12: KJB: "And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:": ROB: "And we get tired, working with our hands. Being reviled, we bless. Being persecuted, we suffer."

²⁷¹ Maybe here is about "the thing which serve as means": *τοῖς μέσοις πράγματι*.

²⁷² Ecclesiastes: 4: 15.

95. Let's love every man from our heart, but put our hope only in God, and Him to serve with all our power. As long as He sustains us, all friends walk around us, and the enemies have no power against us. But when He forsakes us, our friends avoid us and the enemies have power against us.

96. Four are the general kind of forsaking: One from oikonomia, as it is to the Lord, for through the apparent forsaking the forsaken ones to be saved. Another one toward proving, as it is to Job and Josef, to be shown a pillar of the manhood, another one of the righteousness. The third one toward spiritual guidance, as it is to the Apostle, for, humbling himself in cogitation, to keep the overwhelming of the grace. At last, the fourth one is the rejection, as to the Jews, for being bent toward repentance. But all these kinds are good and full of the goodness and of the love for people of God²⁷³.

97. Only those who strictly keep the commandments and truly know the godlike judgments, only they do not forsake their friends tried through the permission of God. But the ones who despise the commandments, and do not know the godlike judgments, when the things go well, they rejoice together with their friend, and when he is tried, and suffers, they forsaken him. And sometimes they even join the enemies.

98. The friends of Christ they love everybody from their heart. And the friends of the world, they neither love everybody, nor are loved by everybody. The friends of Christ, they keep the love uninterrupted to the end; of the world, until they collide together for the things of the world.

99. «The faithful friend is a powerful shield»²⁷⁴. When the things go well to his friend, he is an adviser and helps him from his heart; and in the time of the sufferance, he is the most sincere helper and the tenderest defender.

100. Many people said many things about love. But you will find it out, only searching for it amongst the Disciples of

²⁷³ See also Diadochus, in the volume I of the Romanian Philokalia, who knows only two kinds of forsaking.

²⁷⁴ Ecclesiastes: 6: 14.

Christ. Because only they had the true love as teacher of the love. They said about it: «If I would have prophecy and I would know all the mysteries and all the knowledge, and I have not love, it is not profitable to me for anything»²⁷⁵. Therefore, who has achieved the love, he has achieved God Himself, for «God is love»²⁷⁶. His is the glory forever. Amen.

**The End of the Fourth Hundred of Heads
About Love
The Scholia of an Unknown**²⁷⁷

1. We cannot learn and we cannot let ourselves to be taught neither through words nor through deeds. But we still want to teach through words and to make ourselves doctors, while we ourselves are covered in wounds. Think also that «not everything is easy to be understood to the ones who want to understand; even it appears to be so». Therefore, who won't wonder about the ones who promise, with all seriousness, let them teach these things to the easy women who live in delights and to children.

2. When the Apostle says: «And if somebody loves God, that one is known by Him»²⁷⁸, he wants to say that being us loving God, we are known by Him. «And if we are known, we are also taught», says Gregory the Great, both in virtue and in theology. This I think it is also the meaning of the sentence:

²⁷⁵ I Corinthians: 13: 2: KJB: «And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.»; ROB: «Even if I would have the gift of the prophecy and I would know all the mysteries and any science, and even if I would have so much faith than to move the mountains, and I have not love, nothing I am.»

²⁷⁶ I John: 4: 8: KJB: «He that loveth not knoweth not God; for God is love.»; ROB: «The one who does not love, he has not known God, because God is love.»

²⁷⁷ According to the scholia 49, somebody would presuppose that the author is Demetrius Cydone, or his brother Prohor, the adversaries of Saint Gregory Palamas, in the XIVth century. Each of them had reason to complain that his «life and faith» were defamed, being declared as heretics in the Church. But those were called «Kudwvnh», while this one calls himself «Khdovnio». (see about Demetrius Cydone at Giuseppe Cammelli: Demetrius Cydones, Correspondance, Paris 1930).

²⁷⁸ I Corinthians: 8: 3: KJB: «But if any man love God, the same is known of him.»; ROB: «But if somebody loves God, that one is known by Him.»

«Love is born by dispassion; and the love gives birth to the light of the knowledge».

3. Who does not get impressed by this sentence? I reckon that especially the ones who die for Mammon, namely for the lord and the master of this world.

4. God wants that every man to be saved and He died for all of them, for all to be saved. So, the one who loves God, he guards what God wants. And guarding these ones, how won't he love every man and won't he want that everybody to be saved, once God wants this thing?

5. Through the knowledge of God it is understood the faith, and through love the keeping of the commandments, which he calls also the will of God, the righteousness and His will, according to the word: «Light are Your commandments»²⁷⁹. The sentence speaks about the working knowledge.

6. The cause of the virtues is God. And the actual knowledge of Him it means the transformation in spirit through habituation, of the one who truly has known God.

7. Read the head 76 of the same hundred and you will find out the same thing but in another words.

8. As the commandment of the love has been given as medicine against anger, the restraint has been given against the lust. Read the head 79.

9. And we, who are the servants of all three of them, how much hatred aren't we nourishing between us, reaching at not being satisfied anymore due to the passion. Read the head 64.

10. Saying in the head 77 that through the commandments the Lord makes us dispassionate, now, through this head, he is showing us how: through love and fasting, restraint and prayer.

²⁷⁹ Isaiah: 26: 9.

11. The Gnostic is also pulled downward.

12. But we, who are also deepened into passions, how would us be able to contemplate? Or, wouldn't us be pulled out from the knowledge of the Holy Trinity, by the things that we contemplate?

13. Do you see the stages of the contemplation?

14. As in the faith there is no reason of disbelieve, as so in the reasons according to the nature there is nothing irrational. And the core of the commandments is a working reason. Read the head 84 (the second hundred) and you will find out enough.

15. The natural contemplation of the commandments, namely the sincere love for the neighbor, liberates the ones who keep it, from the bodily love and from hatred (tyranny). And the knowledge of the things delivers the ones who occupy themselves with the knowledge (Gnostics) from forgetfulness and nescience. Through all these it is presupposed that the three parts of the soul, moving themselves in accordance with the reason and with the nature, they work any virtue. But by moving themselves against the reason and the nature, they work all the iniquity. Remember that the springs and the causes of all the evilness are these three: the nescience, the bodily love for the self, and the hatred (tyranny). And those ones have been laid into us, by the cunning one, by using the bad usage of the power from us.

16. Of these passionate meaning of the things are we cleaned by the commandments, as it is shown in the fourth head of this hundred (the second one).

17. The ones committed without a just purpose are the ones done against the will of God, Who wants what it is good, well pleasant and perfect, namely a good mood towards the neighbor, for God. And that the lack of the good mood towards the neighbor it is against the will of God, God shows it us in the Gospel, when says: «Because you did to them, and

because you did not to them»²⁸⁰, telling then the kinds of the love and of the hatred. Notice that the ones who worked against the good purpose, namely against the commandment of God, rejecting the love of people, they appear as ones who cannot have any defense, and cannot prove any purpose. They know that the ones who does something outside the purpose of God, even if he would bring dozens of arguments, he won't escape the Gehenna.

18. The lust is stopped by the love of God. And the love of the neighbor appeases the enraged anger.

19. The ones who confuse the material images with the spiritual characters of God symbolized by them, he makes abuse of the meanings of the characters. Because the spiritual characters indicating the divine hypostasis, those people reckon the substance or the matter, into which are symbolized the characters, as being characters. But, committing the abuse in their thought, in a necessary way the commit also the abuse with the deed, burning shamelessly the holy characters as simple and mute matter.

20. Take heed at the difference between anger and pain, and also to the fact that the pain is the consequence of the pleasure, and the anger of the vain glory.

21. The three following heads take us every excuse through which we want to keep our wealth.

22. Artistic wisdom you name it not the one gained through learning, but the one through which God has made everything.

23. Three kinds of filthiness defile the mind. But there is one more: to reckon himself wiser than others.

²⁸⁰ Matthew: 25: 40: KJB: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."; ROB: "

24. Never has been my soul working according to the nature. Knows this the One Who knows everything. And I've never stopped committing sins with the deed.

25. So, then we cannot show a purpose, when we do not do something for Christ, but for something else. And this is because we have been working not according to the purpose of God, but after ours.

26. If somebody thirsts after the kidnapping of the foreign ones, which is not the will of God, how will be him showing that he works according to His will, while the purpose of God is to have mercy and to give alms?

27. The one who serves to the love of the body he is heavy at heart, loving and searching for the futility and the lie, which is the bodily thought.

28. The ones told before are: the love of pleasure, the love of glory, and the love of money. Is somebody hangs tightly on them as I do, I cannot see how him could be found worthy of the knowledge of God.

29. So, either as the servants, or as the paid ones, or as the sons, namely either as the ones who occupy themselves only with the doing (the practical ones), or as the ones who have been found worthy also of the knowledge (the Gnostic ones).

30. The simple thought, is the ones without passion. Because the passionate one removes from God. In the same way, neither the simple knowledge removes from the human ones, but the one who suffers the love (it is loaded with the passion of love). And this is the transformation in spirit through habituation.

31. The sons refrain themselves from passion through knowledge and love. And the servants, and the paid ones, or the ones who occupy themselves with the doing (the practical ones), either of fear, or for hope.

32. These things stop also the ones who want to write, showing at the end the damage.

33. I reckon that he thought at us when he wrote these things.

34. The ones who reckon that they know, they haven't understood the gain that they could have it from this method. Because if they would have know it, they would have advanced to the knowledge.

35. Tarrying the simple thought, is stirred up the passion, and tarrying the passionate one, is produced the acceptance.

36. You know Lord, how I'm judging myself today and for what reason; do not forsaken us.

37. Can't do this the one who believes to his own reasons, and he reckons that he has comprised the ones which remain uncontainable even after they were comprised.

38. The anger and the hatred are illnesses of the passionate part of the soul.

39. Look at how we deceive ourselves, by doing the opposite ones and reckoning that we are living according to Christ, and what it is even graver, we are imagining that we already suffer the spiritual love.

40. Somebody suffers by the passion of the covetousness, but he hasn't the occasion to be greedy. When he has the occasion he immediately reveals himself.

41. See when it must be used the long suffering and when the patience. Because if both of them are shown in the unwilling trying, but as these ones are divided in words and wounds, so are divided together with them also those ones, for the ones who understand.

42. The good and working knowledge is born through the restraint and love.

43. Why some passionate and lofty people do delude themselves, bragging themselves that they have the knowledge of God? Maybe by passion and loftiness?

44. And the one who imagine that he has understood and knows everything, he is proven that he hasn't love. And not having it, how will he enter to knowledge?

45. Having the thorns and the briars of the evilness and of the nescience, we reckon that we have virtue and spiritual knowledge.

46. He has more fully described the love, and the two dinars he has interpreted as the love of God and the love of the neighbor.

47. The knowledge of Christ comes to us through the cleaning of the three parts of the soul.

48. The ones who take care of the things of the world, they necessarily fall off from the love of Christ, and due to the worldly things they fill themselves up with irreconcilable hatred for their fellow humans.

49. In both regards has been defamed the Saint monk Cedonia. But by looking at the God of Suzanna, he is strengthened with the godlike hope.

50. The one who serves to the passions, he has made his understanding callous, and having blind his power of discernment, he cannot discern the good from the bad.

**Of the One from the Saints, Our Father:
Maximos the Confessor
The Two Hundreds Heads on the Knowledge about God
And the Oikonomia of the Son of God²⁸¹**

The First Hundred

1. God is One, without beginning, uncontainable, having all the power to exist. He excludes the “When” and the “How”²⁸², because He is totally inaccessible, and He can be comprised by no creature, through some existential discovery of Him.

2. God is not in and for Himself (as much as is possible to us to know), neither beginning²⁸³, nor middle²⁸⁴, neither end, nor something from the ones which are cogitated as existing after Him. Because He is undetermined, motionless and infinite, as the One Who is infinitely above all the being, power and work (realization).

3. All the being carrying in itself its own determination, it is the spring (the principle, the beginning) of its movement, which is thought as virtually existing in it. All the natural movement toward the realization of a work presupposes before it the being; but on the other hand, thought as the being of the work, it owns the middle place, existing in a natural way between both of them, as intermediary. And all the work (realization), defined according to its natural sense, it is the end

²⁸¹ Migne. G. P. 90, 1083-1186: *Capita theologica et oeconomica*, and in the Greek Philokalia, vol. I, ed. II, p. 232-256, were in continuation are as hundreds 3-5 the 500 heads P. G. 90, 1117-1392

²⁸² God excludes from His being, the time and any other determined modality of the existence, because this would take away from Him the character of absolute infinity.

²⁸³ There is no principle, or spring, from which to start something inside Him, to have a development, as at the creatures it is the existence, the principle, the spring of the movement, and the movement is the mean which leads to a realization, as an end or as a final target.

²⁸⁴ The interval between the point of departure, or between the beginning and the final point, or the end. 4b. Undetermined (indefinable, not rounded in Himself) it means the lack of a departure basis; unmoved: it means the lack of an interval between the basis of departure and the end which to be traveled through movement; infinite: it means the lack of an end, of a target, which being once realized, God would have finished His work.

of the existential²⁸⁵ movement, which it is thought as existing before that.

4. God is not a being, in a pure and simple sense of the word "being", or of a being determined in some way²⁸⁶, to be also a principle (beginning, spring), nor power, in the sense of a pure and simple power, or of a power determined in some way, to be a middle²⁸⁷, neither a work (realization) in a sense of a pure and simple work, or of a work determined in some way, to be also an end of the existential movement, though as existing before as virtuality. But He is life-doer and supra-existential entity; and power-doer and above all powers; and working aptitude and endless²⁸⁸; shortly speaking, is doer-entity of all being²⁸⁹.

5. The beginning (the principle), the middle and the end, are the characteristics of the ones which are divided by the time²⁹⁰; and somebody could say, without mistaking, that these characteristics are of the ones which have a certain place in the age²⁹¹. Because the time, having its movement measured, it is circumscribed through the number; and the age being thought

²⁸⁵ Here Saint Maximos the Confessor corrects the opinion of Origen and Evagrius, that the movement doesn't belong to the nature of the creatures, but it appeared after the falling into sin. See Hans Urs von Balthasar, *Die "gnostischen" Centurien des Maximosus Confessor*, Fr. i Br. (Herder), 1941, p. 110.

²⁸⁶ Namely, in the sense of the most general being of the entire created world or in the sense of such and such a thing.

²⁸⁷ Interval between the beginning and the end.

²⁸⁸ In God can't be thought separately the being, the power (the movement) and the realization; that's why at Him the being is in the same time also movement and working, which doesn't cease, reaching at an end. God is in the same time and eternally, both beginning and end, *ἀρχή καί τέλος*, as says Evagrius (Hans Urs von Balthasar, cited work, 110); he is not at first a beginning (principle), and after to reach at the end.

²⁸⁹ On the other hand God is Maker of the being, of the movement and of the realizations in the world, so of the beginning (and of the beginnings), and of the end (and of the ends) from it. If it is so, the movement into the world is not anymore a product of the sin, as, according to Hans Urs von Balthasar, would say Origen and Evagrius.

²⁹⁰ Each creature it is divided or stretched by the time in the beginning, or point of departure, in the middle, or in the dynamic interval between the beginning and the end, and in the end, or the realized form.

²⁹¹ According to Balthasar, the work cited: page 112, the difference between time and age is taken by Saint Maximos the Confessor from Saint Gregory of Nyssa, but the last one separates them more consistently. The time is measured, therefore is limited, and that's why circumscribed by a precise number. This one against the neo-platonic ones who considered the time infinite. The age (the eon) it is the being of all that is created.

in its existence together with the category of “when” (with the time), implies the interval²⁹², because it has a beginning of its existence. And if the time and the age are not without a beginning, the more aren't the ones comprised into them.

6. God is truly and forever One, and alone about nature, comprising in Himself, in all the ways, the entire proper said existence, as One Who, proper said, is above all the existence. And if is so, the One Who has the proper said existence, He has not when and neither where, anything of the ones about which it is said that they exist. Consequently, nothing of which it is different according to the being, cannot be thought together with Him as from eternity: neither age, nor time, nor anything of the ones which take place in these ones. Because these ones cannot ever meet together: which it is proper said and which is not in a proper way.

7. Neither a beginning, nor a middle, nor an end, they do not exclude the characteristic to hang, through relation, on something else; God though, being of infinite times infinite, at all above any relation, rightly saying, He is neither beginning, nor middle, nor end, end everywhere neither something else of the ones from which can be seen a verb of the relation toward something.

8. All the existences are called intelligible, because the principles of their knowledge can be demonstrated. God, however, is called the incomprehensible One, because He is only believed as existing, on the basis of the ones which can be understood. That's why nothing of the ones which can be understood cannot be compared with Him in any way.

9. The knowledge of the thing it has its own reasons, naturally joined with the things, to their demonstration. Through this they receive in a natural way their definition. But God is only through as existing, on the basis of the reason from the things. But He gives to the ones who believe in Him a faith

²⁹² The term “distance” or “interval” (*διάστημα*), the central term of Gregory of Nyssa, expressing through it the “distance of the doing of itself”, the road traveled from its point of departure (being) to the point of realization, through movement, it is taken by Saint Maximos the Confessor, as *διασταση* (dimension), according to Hans Urs von Balthasar, cited work, page 110.

in His existence, more founded than any demonstration. Because the faith is a true knowledge, founded on principles which cannot be demonstrated, as one which is the foundation of the things from above the mind and reason.

10. In principle, the middle and the end of the existences is God, as the One Who makes them, but not the other ones, through as many we call them. He is beginning, as Doer; middle, as Providential; and end, as the One Who circumscribes²⁹³ them. Because "From Him, it is said, through Him and toward Him is everything"²⁹⁴.

11. There is not a more honorable soul, according to the being, than other soul. Because God the Good One, making each soul according to His image, He brings it to existence endowed with the capacity to move by itself. But each of them through free decision chooses the honor, or achieves through deed the dishonor.

12. God is, as it was said, "the Son of the Righteousness"²⁹⁵, shedding over everybody the rays of the goodness. But the soul behaves through the free decision of its will, or as the wax, through the love towards God, or as the clay, through the love of the earthly ones. So, as the clay dries through its nature under the rays of the sun, and the wax melts through nature, in the same way the loving of earth and

²⁹³ Here is positively shown that the moment of departure, the middle and the end of the things is God; also of all the other positive characteristics, contemplated in the created world. But God does not suffer, in Himself, these determinations, but He only does them and sustains them on the account of the creatures. They do not reflect upon Him, to be also in Him a beginning, an end and a development. As Maker, He is principle, as Providential, Who sustains the movement toward the target of the creatures, He is the interval between the departure point and the target toward they tend, and as a final border of their development, He is their end.

²⁹⁴ Romans: 11: 15: KJB: "15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"; ROB: "Because if their removal has led to the reconciling of the world, what would be their receiving back, if not a resurrection from death?"

²⁹⁵ Malachi: 4: 2: KJB: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."; 3: 24: ROB: "And it will arise for you, the ones who fear My name, the Sun of the righteousness, with healing coming in His rays, and you will come out and you will romp as the lambs for fattening."

world soul, being urged by God and resisting against²⁹⁶, through the decision of its will, becomes callous as the clay, and pushes itself toward perdition, as the Pharaoh did; but the loving of God soul it melts like the wax, and receiving the godlike forms and imprints, it makes itself the dwelling of God in ghost.

13. The one who has modeled his mind with the godlike meanings, and accustomed his reason to unceasingly praise the Maker through godlike singings, and the feeling he has sanctified it through clean images, that one adds to the natural goodness of the “image” the intentioned goodness of the “likeness” with God.

14. Somebody guards his soul stainless for God, if he strives to direct his cogitation only toward God and His characteristics, to make his reason a right interpreter of the virtues, and to habituate his senses to imagine in a pious way the seen world and the ones from it, heralding to the soul the greatness of the reasons from them.

15. God, Who has released us from the bitter slavery of the devils which were oppressing us, he has given us as the humble cogitation as a loving people yoke and worshipping Gog. Through this one is tamed all the devilish power, it is built the good in the ones who have chosen it and it is preserved.

16. The one who believes he fears himself; the one who fears he humbles himself; the humble one becomes tamed, achieving the acquiring the habit of appeasing the against to nature movements of the wrath and of the lust; the meek one keeps the commandments; and the one who keeps the commandments he cleans himself; the one who has cleaned himself, he is enlightened; and the one who was enlightened is found worthy to dwell in the chamber of the mysteries with the Groom-Word.

17. As the plowman, searching for an appropriate place to plant some wild trees, stumbles over an unexpected treasure,

²⁹⁶ ἀντιτυπούσα = it refuses to model itself according to the divine pattern, and even models itself in an opposite way.

in the same way, the one who strives himself with a humble and sincere thought, and with the soul cleaned out of the thicket of the worldly ones, like the most-blessed Jacob, being questioned by the father about the way in which he has reached at the knowledge ("How did you find out this thing so quickly, my son?"), he answers saying: "Because it has been given to me by Lord God before"²⁹⁷. Because when God gives us from His wisdom the wise views, without effort to us who didn't expect it, let's reckon that we have found suddenly a treasure. Because the proven laborer (ascetic), he is also a spiritual plowman, who transplants the contemplation toward the ones seen by the senses, as a wild tree, in the land of the spiritual ones, where he finds, as a treasure, the discovery through the grace of the wisdom from the things.

18. The knowledge of the godlike views, coming suddenly to the ascetic, who doesn't expect this, due to his humbleness, it breaks the reasoning of the one who searches for it through this with labor and pain, to brag with it, but he doesn't find it, and give birth into the insane one the envy against the brother and thought of killing, together with much sadness, because he is deprived of the haughtiness from praising.

19. The ones who search for the knowledge but they do not succeed it, they do not succeed it because of their faithlessness, or because the maybe plan to arise foolishly against what they know, as the people of yore against Moses. About these ones the laws says righteously that "hurrying some ones, they climbed up in the mountains and the Amorite who has been living in that mountain, he crushed them". Because it is sure that the ones who clothed themselves in the image of the virtue, for praising themselves, not only that they won't succeed in their scheme against the awe, but they will be crushed down by the knowledge.

²⁹⁷ Genesis: 27: 20: KJB: "And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me."; ROB: "Said Isaac toward his son: «How have you found it so soon, my son?» And this one said: «The Lord you God has pulled it out in front of me»."

20. The one who wants the knowledge for bragging with it and he doesn't receive it, do not be him envying his neighbor, neither to become sad, but to make his preparation in the vicinity of it, as it has been ordered; namely to strive himself firstly with the deed in the body, for preparing the soul for the knowledge²⁹⁸.

21. The ones who approach the things with awe, and they don't contrive any occasion to brag themselves, they will find out the most-bright meanings of them, coming in their welcoming, and planting amongst themselves the full understanding of them. Toward these ones says the Law: "By entering in, you have inherited big and beautiful cities and houses full of all good things, which you haven't built them, and dug lakes, which you have planted them"²⁹⁹. Because the one who doesn't live to himself but to God, to be filled up of all the godlike gifts, which haven't been shown before due to the passions, which have been pressing upon with their burden.

22. The word "feeling" it has two meanings. Through one of the two, it is shown the feeling as aptitude and habituation, which it is in us even when we sleep, even if we perceive nothing. From this one we don't have any profit when it doesn't tend toward any work. Through the second meaning it is shown the feeling as working. Through it we perceive the things submitted to the senses. Likewise, the knowledge is of two kinds. One has a character of a science, gathering through the simple habituation the reasons of the things. This it is of no profit if doesn't tend toward the working of the commandments. And the other one it is practical and working, procuring to us through the experience of the things the true understanding of the things itself.

²⁹⁸ Nobody can reach at the knowledge of God (the Gnosis), until he hasn't strive himself with the fulfillment of the commandments (as practice). The body is the neighbor of the soul. Let it striving with the moral deed of the body, before reaching at the living of God into the soul.

²⁹⁹ Joshua: 24: 13: KJB: "And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat."; ROB: "And I have give to you the country with which you haven't got tired and the cities that you haven't built them, and you are living in them; from the vineyards and olive gardens that you haven't planted, lo, you are eating fruits."

23. The hypocrite, until he imagines that he is covered, he is quiet, hunting the glory from the appearance that he is righteous. But when he is proved, he gets out carrying deadly words, imagining that he can hide his own ugliness through the reproaches against the others. One like this, being likened to the snake by the Scripture, as a hypocrite that he is, it urges him to bring forth fruits worthy of repentance, namely to change his hidden mood of the heart, according to the seen behavior.

24. Some people say that everything that it is reckoned as unclean from the creatures from air, from earth and from the sea, it is a beast; even it is meek in behavior. But the Scripture give the name of this beast to each man, according to the passion that he has.

25. The one who takes the appearance of the friendship toward damaging the neighbor he is wolf which hides his evilness in sheep clothes. This one when he find out some of the ones of Christ, behaving simply of uttering a naïve word, he kidnaps him and tears him apart, pouring countless reproaches upon the ones on whose words and behaviors he burst over, as a spy of «the unfettering of the brother into Christ»³⁰⁰.

26. The one who plays himself as the quiet one, from the sake of the evilness, he plots against his neighbor. By not succeeding into this, he gets astray, adding pain to his passion. But the one who says nothing for the profit, he increases the friendship and departs joyfully, as one who has taken the light that scatters away the darkness.

27. The one who interrupts with impertinence the one who speaks in the assembly, he cannot hide that he is suffering of vain glory. Dominated by these ones, he put countless impediments to the proposals, wanting to cut off the row of the sayings.

³⁰⁰ Galatians: 2: 4: KJB: “And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:”; ROB: “Due to the liar brothers, who came, snaking in, to spy our liberty that we have into Christ, to enslave us,”

28. The wise man, either he teaches others, or he receives teaching, he wants to teach to the others and to learn himself only the useful things. But the one who is wise only in his own consideration, both when he puts a question, and when he is questioned, he brings forth only curious things.

29. The good of which somebody has been imparted by God, he is indebted to share them also to the others, with a wide heart. "As a gift you have taken, it is said, as a gift you will give"³⁰¹. Because the one who hides the gift in the ground he gossips the Master that He is rough, and he spears his body avoiding the virtue. And the one who sells the truth to the enemies, after that, not being able to endure the shame, as one who is tormented by the vain glory, he commits suicide.

30. The ones who are still afraid of the war with the passions and of the attack of the unseen enemies they must remain silent, namely to not take upon them the task to answer for the virtue, but to let to God, through prayer, the care for themselves, in the "Exodus" it is said about them: "The Lord will fight for you, and you will be silent"³⁰². And the ones who, after the overthrown of the persecutors, they study the ways of the virtues for leaning them with gratefulness, they must have opened only the ear of the understanding. Toward these ones He says: "Hearken, Israel"³⁰³. In the end, to the one who wants powerfully the knowledge of God, due to his cleanness, it is appropriate to him the pious daring. Toward him it is said: "Why do you cry out toward Me?"³⁰⁴ Therefore, to the one whom due to the fear it has been ordered to him silence, it is rightful to him to search his salvation only to God; to the one to whom it is commanded to hearken, it is rightful to him to be ready for

³⁰¹ Matthew: 10: 8: KJB: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."; ROB: "Heal the helpless ones, resurrect the dead ones, clean the lepers, cast out the devils; as a gift you have taken, as a gift you will give."

³⁰² Exodus: 14: 14: KJB: "The Lord shall fight for you, and ye shall hold your peace."; ROB: "The Lord will fight for you, and you be quiet."

³⁰³ Deuteronomy: 6: 8: KJB: "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."; ROB: "Tied them as a sign at your hand and have them as a tablet on your forehead."

³⁰⁴ Exodus: 14: 15: KJB: "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."; ROB: "Then the Lord said toward Moses: «Why are you crying out toward Me? Tell to the sons of Israel to start going forward.»"

hearkening the commandments of God; in the end, to the one who occupies himself with the knowledge, it is rightful to him to cry out ceaselessly, praying himself for the removal of the evil things, and thanking for the good things of which he has been imparted³⁰⁵.

31. The soul never can stretch itself after the knowledge of God, if God wouldn't touch it, making descent, and wouldn't elevate toward Himself. Because the human mind cannot cross so much road, than to reach at the perceiving of some godlike enlightenment, if it is not attracted by God Himself (as much as it is possible to the human mind to be attracted), and if He doesn't enlighten it with the godlike rays³⁰⁶.

32. The one who imitates the disciples of God he doesn't get afraid of Pharisees, to travel in the Sabbath through the crops and to pull out the ears of the wheat; but after the endeavors with deeds, reaching at the state of dispassion, he gathers the reasons of the creatures, nourishing himself in a pious way, with the godlike science about existences³⁰⁷.

33. According to the Gospel, the one who is only faithful, he moves the mountain of his own evilness through doing³⁰⁸, removing from him the affection towards the things that are caught in the fickle stream of the ones which fall under the sense. But the one who can be a disciple, receiving into his hands from the Word, the crumbs of the breads of the knowledge, he nourishes thousands, showing with the deed the multiplying of the power of the word³⁰⁹. And the one who can be

³⁰⁵ Three levels: the beginner cut off; the progressed listen, being all ears; the perfect ones cry out toward God with daring.

³⁰⁶ Any knowledge of God (Gnosis) it is through the grace.

³⁰⁷ Saturday is the end of the moral activity; it represents the dispassion at which reaches the soul through the fulfillment of the commandments, and reached at this state, it picks up through contemplation the reasons from the creatures, as some wheat ears. Only when the soul has reached at this phase, the reasons of the creatures "are ripened for him, are ready to nourish him".

³⁰⁸ Matthews: 17: 19: KJB: "Then came the disciples to Jesus apart, and said, Why could not we cast him out?"; ROB: "Then, coming the disciples close to Jesus, they said to Him apart: Why could we not cast it out?"

³⁰⁹ Matthews: 15: 22: KJB: "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have

also apostle, he heals all the illness and all the helplessness, casting out devils, namely banishing the power of the passions, healing sick people, namely bringing back, through the hope, at the habituation of the awe, the one deprived of it, and awakening the word about judgment in the ones drowsing of idleness. Because the One Who has given power to the disciples to step over the snakes and scorpions³¹⁰, He destroys both the beginning and the end of the sin³¹¹.

34. The apostle and the disciple one, they are of course, also believers. But the disciple surely he is not also Apostle, but he is a believer. And the one who is only a believer; he neither is a disciple, nor an Apostle. But through life and contemplation he might be moved on the fourth stage, and to the worthiness of the second one, and the second one on the one of the first one.

35. As many as are produced in time, according to the law of the time, when they are consummated they stop at the end of their natural growth. Though, when they are made from the virtue, through the science of God, when they are consummated, they move again toward a new growth. Because their end compose the beginnings of others. So, the one who makes to stop in himself, through the virtues with the deed, the hypostasis of the corruptible ones, he has put the beginning of other more godlike modeling. Because God never ceases to impart us from His goods, which have no beginning. Because as it is proper to the light to lighten, so also it is proper to God to do good. That's why in the Law, which describes the existence and the consummation in time of the one submitted to the creation and to the corruption, the Sabbath is honored through inactivity. In the Gospel, however, which shows (introduces) the stage of the spiritual ones, the Sabbath is lighted through the

nothing to eat; and I will not send them away fasting, lest they faint in the way.”; ROB: “And Jesus, calling His disciples to Him, He said: I have pity of the multitude, because, behold, there are three days since they wait next to Me, and they do not have what to eat; and I don't want to release them hungry, for not be they fainting on their way.”

³¹⁰ Matthews: 10: 1: KJB: “AND when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.”; ROB: “Calling at Himself the twelve disciples of Him, He has given to them power over the unclean spirits, and to heal any disease and helplessness.”

³¹¹ The three stair steps of Origen: the simple believer, the disciple and the apostle.

commitment of the good deeds³¹², even though are troubled the ones who do not know that the Sabbath was made for man and not the man for Sabbath, and that “the Son of Man is Lord also of the Sabbath”³¹³.

36. In the Law and in the Prophets, there is spoken about the Sabbath, the Sabbaths, and the Sabbath of the Sabbaths³¹⁴, as also it is spoken about the circumcision, and about the circumcision of the circumcision; and in the same way about the reaping and about the reaping of the reaping, as

³¹² Here begins the string of the heads about the Sabbath, in which the Saint Maximos exposes his own theology, through types used by him before. Look at how Balthasar considers this theory (cited work: 118): For Origen and Evagrius, the Sabbath is the rest after the movement brought by the falling in the sin, and in the same time the consummated actualization of the mind of the inside man. For Dionysus the Aeropagite, it is the ecstasy of the doing above his nature, and so it is not anymore a work, but a suffering. Maximos, however, following to the Gregory of Nyssa, acknowledges a temporary movement, which has an end, and an eternal one, which, after any realization of a target, starts forward again. But this eternal movement doesn't belong to the nature of the created spirit, as it seems to reckon Saint Gregory of Nyssa, but it is through the godlike grace. In the old Law the Sabbath was honored through resting, because it was reckoned that it ends the movement in time, not following anything after it. In the Gospel it is honored through the doing of the good, being shown that after the consummation reached through the practical activity, starts the climbing toward a new consummation, it starts the study of the spiritual knowledge. But the contemplative one doesn't stop himself either from the fulfillment of the commandments, doesn't stop himself to be also a believer (*πρακτικός*), as was said in the head 34. That's why the new stage it is inaugurated also through deeds, but committed with another understanding. In this way falls down the excuse of the Westerners, that the Orthodox Christians consider the contemplation superior to the activity, they neglect the charitable work.

³¹³ Mark: 2: 27-28: KJB: “And he said unto them, The sabbath was made for man, and not man for the sabbath: // Therefore the Son of man is Lord also of the sabbath.”; ROB: “And that's why He said to them: the Sabbath has been made for the man, and not the man for the Sabbath. // So that the Son of the Man is Lord also of the Sabbath.”

³¹⁴ Exodus: 31: 13-15: KJB: “Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. // Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. // Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death.”; ROB: “«Tel to the sons of Israel so: Take heed to guard My resting days, because these are sign between Me and you from generation to generation, to know that I Am the Lord, the One Who sanctifies you. // Therefore, guard the resting day, because it is made saint for you. The one who will defile it, that one will be killed; everyone who will do in it some work, that would will be cut off from My people; // Six days to work, and the seventh day is a resting day, consecrated to the Lord; everybody who will work in the day of the rest will be killed.»

it was said: "When you ingather your harvest"³¹⁵. The Sabbath is the end of the active, natural and theological philosophy³¹⁶. The Sabbaths are the end of the doing (of the becoming) and of its reasons. And the Sabbaths of the Sabbaths the entering at the more spiritual reasons, with the feeling and with the mind, and their happy tasting. And this one happens in a threefold way with the each one from the said ones, to know the one who occupies himself with the knowledge (the Gnostic), the reasons for which, Moses, dying, he rests himself (keeps the Sabbath) outside the holy land³¹⁷, Joshua Nun, crossing the Jordan, commits the circumcision³¹⁸, and the ones who inherit the good land, bring to God tribute from the abundance of the twofold reaping³¹⁹.

37. The Sabbath is the dispassion of the rational soul, which through doing has totally rejected the signs of the sin.

38. The Sabbaths means the liberation of the rational soul, which has rejected even the according to the nature work of the senses, through the natural contemplation into ghost.

39. The Sabbaths of the Sabbaths mean the spiritual resting of the rational soul which withdraws the mind even from the more godlike reasons from the things and ties it totally

³¹⁵ Leviticus: 13: 10: KJB: "And the priest shall see him: and, behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising;"; ROB: "The priest will examine and, if the swelling on the skin will be white, and the hair will be changed in white, and if the swelling will be raw flesh,"

³¹⁶ The end of the three stages of the spiritual climbing.

³¹⁷ Deuteronomy: 34: 4-5: KJB: "And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. // So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord."; ROB: "The Lord said to him: «Behold the land for which I swore to Abraham, to Isaac, and to Jacob, saying: To your seed I will give this land. I have vouchsafed you to see it with your own eyes. But into it you won't enter!» // And Moses dies, the servant of God, in the land of Moab, according to the word of God."

³¹⁸ Joshua: 5: 3: KJB: "And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins."; ROB: "And Joshua made sharp knives of flint stone, and circumcised the sons of Israel, in the place called the Aralot Hill."

³¹⁹ Here we have a gradation: Moses remains outside of the place of God (Canaan), somehow, in the yard of the temple, Joshua Nun introduces the ones led by him, through the second circumcision (it is an increased cleanness) in the Place of the Lord (the Holy), and the ones who enjoy the twofold harvesting from it, they have reached in the Holy of the Holies.

only to God, in the ecstasy of the love, and through the mystical theology (the Mysterious knowledge of God), it makes it utterly unwavering from God³²⁰.

40. The circumcision it is the rejection of the passionate affection of the soul for the ones which are born and perish.

41. The circumcision of the circumcision is the perfect rejection and cutting off, even of the natural impulses of the soul toward the ones which are born and perish³²¹.

42. The harvesting of the rational soul is the skilful gathering and knowing of the more spiritual reasons, either of the virtue, or of the nature.

43. The harvesting of the harvesting it is the totally inaccessible understanding of God, which appears in the mind in an unknown way, after the mysterious contemplation of the intelligible ones; this one is brought, as it ought, to the Lord, the one who praises with worthiness the Creator, from the seen ones and from the unseen ones.

³²⁰ In the heads 36-47, are being described the three stages of the spiritual climbing, corresponding with the ones of the Evagrius: a) the active stage (the practical one), of the cleaning through the fulfillment of the commandments, b) the stage of the contemplation of the reason from the world, which he calls it natural contemplation (*φυσική θεωρία*) (E.l.t.'s.n.: physical theory), but not because it would be done with the mind's natural power of contemplation – it is the contemplation through grace and into ghost, and c) the stage of the mystical direct knowledge of God, to the ecstasy of the love.

The three types correspond in their gradation, approximately, like this:

Sabbath	Sabbaths	Sabbaths of the Sabbaths
The circumcision	The second circumcision	
The reaping	The twofold reaping	
The practical activity		
The natural contemplation	The mystical theology	

In the head 36, from the first type, it is taken the first stage (Moses), from the second the second stage (Joshua Nun), and from the third one the third stage (the twofold reaping). In the heads 37-47 it is developed latter the theme from the head 36.

³²¹ Saint Maximos the Confessor uses the term *γένεσις* (E.l.t.'s.n.: Genesis), which comprises any doing and development, and not the one which means "birth". That's why we have translated "the passionate affection (respectively the natural movement toward the ones which are born and perish)", and not "toward the birth" (see Balthasar, cited work: 121). In the head 40-41 the two circumcisions means the achievement of the full dispassion through the killing of the affection towards the things, so the first stage or the purification (corresponding to the Sabbath); the two reaping from the heads represents the second and the third stages.

44. But there is also another harvesting, more spiritual, about which it is said that it is of God Himself; and another circumcision, more mysterious; and another more hidden Sabbath, into which God rests, ceasing Himself from doing His things³²². For the Scripture says: "The harvesting is a lot and the laborers are a few"³²³, and the "circumcision of the heart into ghost"³²⁴, and "God blessed the seventh day, and sanctified it, for in this one He rested from all His things, which God started doing"³²⁵.

45. The harvesting of God is the dwelling and the total settling down in Him of the worthy ones, thing that will happen at the end of the ages.

46. The circumcision of the heart, in ghost, it is the total removal of the natural works of the mind and of the feeling, directed toward the sensible and intelligible ones, and transforms entirely the soul and the body in what is more godlike.

47. The resting of God from Saturday (the Sabbath of God) is the full coming back of all the ones created to Him, when His all-godlike work, which is done in an unspoken way,

³²² At this head it is announced and in the following three heads is described the total stopping or cutting off, of the natural works of the creatures, which happens through the resting of God from the activity which supports this works. It is the resting from the future age, when all the created ones come back to God, or God is everything in them. It is the replacement of the created work through the godlike one. The creature becomes pure "place" of the apparition of God. This is the highest stage at which the creatures reach to. God gathers all of us like at a harvesting, circumcises us, namely He cleans us through His exclusive work and rests from the natural work from us.

³²³ Luke: 10: 2: KJB: "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."; ROB: "And He said toward them: the harvesting is a lot, but the laborers are few; pray you therefore the Lord of the harvesting to send out laborers at his harvesting."

³²⁴ Romans: 2: 29: KJB: "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."; ROB: "Who is a hidden Jew, and the circumcision is the one of the heart, in ghost not in letter; of whom praising comes not from people, but from God."

³²⁵ Genesis: 2: 2: KJB: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."; ROB: "And God finished in the sixth day His work, which He done it; and in the seventh day He rested from all His things, which He made them."

will be resting from the natural work from them. Because God will be resting from the natural work from each creature, through each of them moves in a natural way, when each of them, receiving on its measure the godlike work, will have reached at the border of its natural work, directed toward God³²⁶.

48. The ones who strive themselves, they must examine what are the things about which it is proper to us to think that God has put a beginning to their genesis; and which are the ones to which He hasn't put any beginning to them? Because if "God rests from all the things that He started to do"³²⁷, it is proved that He doesn't rest from the ones that He hasn't started to do. Things of God, which started to exist in time, are all the ones which exist through participation (*με τη συμμετοχή*). Such are for example the different essences of the things. Because they have their non-existence older than their existence. There was once when the works which exist through participation didn't exist. And things of God, which haven't started to exist in time, are the participated ones, (*τά μενεχτά*), to which participate through the grace the ones which are imparted.

Such is for instance the goodness and everything that it is comprised in the reason of the goodness. And simple speaking, the entire life, the immortality, the simplicity, the un-changeability and the infinity, and all the ones that are thought as existing night to God. These are both things of God and temporally not-started. Because there wasn't the non-existence older than the virtue, nor than something else from the said ones, even though the ones which participate at them, in themselves, they have started to exist in time. Because, all the virtue without a beginning it is, not having the time older that it, as one which it has God from eternity, as the only birth giver Father, to its existence³²⁸.

³²⁶ The natural work of each one will end when he would have reached at the border of the powers in his endeavor to know God (*όπόταν τήν κατά φύσιν όπίση ενεργειαν*). It is some kind of mystical death of the creature in God (Compare head 62 from the *Second Hundres of the Heads about Love*).

³²⁷ Genesis: 2: 2.

³²⁸ This head stays in connection with the previous one. If God will rest Himself from sustaining the created activities, there rises the question: what it is created in the creatures and what it is not? Created are in the creatures the ones which exist through participation, and

49. God is of infinite times above all the things (of the one that are), both above the ones who participate and the ones that are participated. Because all that the existence has as verb it is a thing of God, even one has begun to exist temporarily through genesis, and other one it is planted according to the grace in the ones that have been made, as a certain innate power, limpidly heralding God, Who exists in everything³²⁹.

50. All the immortal one and even the immortality itself, all the living ones and the life itself, all the saint ones and the

uncreated the ones of which these one are imparted of these ones. For instance, in human kindness there is distinguished a striving of the man to impart himself from the divine goodness, which on the other hand it is also a force which attracts and sustains the human endeavor. In the future life, the human endeavor, reaching at its limits, will be resting entirely in the good-doer grace of God, not remaining but the human goodness into the creatures. These one will continue to exist as subjects, but they will be fully filled up by the divine powers, works and characteristics; by the goodness, by the immortality, by the infinity of God, not through their nature, but through the grace. It's to be observed that also these ones are called by Saint Maximos things or deeds (*ἔργα*) of God, but not God Himself, Who is infinitely above them, as the next head shows it. That's why Saint Gregory Palamas used this head and the following one to prove the thesis about the difference between the uncreated works of God. At the ceasing of the perishable ones and at the continuation of the uncreated ones into creatures, Origen applied the word of God: "The heaven will pass, but My reasons (*λόγοι*) won't pass. It is about the dynamic reasons which created and are deifying the creature (see Balthasar, cited work, 104-5).

³²⁹ The idea that God is infinitely infinite above His uncreated works, among which we find even the infinity, it is understood in the sense that the created creature, even achieving the divine works, still doesn't have them from the beginning, and even never entirely, but continues eternally to increase in them, as Saint Gregory Palamas would explain latter. And in the identification with the being of God Himself, the creature will never end. It is then to be remarked that also these uncreated works and characteristics, Saint Maximos calls them as the created things (*πάντων τῶν ὄντων καὶ μετεχόντων καὶ μετεχομένων*), so he considers them in a solidarity with the creation. From this follows that the uncreated works and attributes, about which it is spoken, are works and attributes specially destined to the creatures, having the purpose to give them subsistence and to perfect them. So as ones that are anyway adapted to the creatures, and „descended” to them, these works are infinitely bellow God in His absolute sovereignty and transcendence. An immortality of the creature won't ever be equal wit the one of God, even it is received from Him, because it is an immortality adapted to the measure (*αναλόγως*) of the creature. Saint Gregory Palamas was right to speak about superior and inferior godhood. To be observed again that Saint Maximos the Confessor, even he makes a categorical distinction between the nature of the man as a creature and the uncreated grace, he still tells about the grace that it is innate to it, in the sense that the human nature aspires to the grace, that only through the grace the human nature can develop itself, that the grace it is for the human nature a “natural” necessity. The Holy Eastern Father makes a distinction, but not a functional separation between nature and grace. The concrete world it is for them a totality constituted from nature and grace.

holiness itself, all the virtuous ones and the virtue itself, all the good ones and the goodness itself, they are proved to be the things (ἔργα) of God. But ones of them have begun to exist in time, because once they weren't existing, and other haven't started to exist in time, because there wasn't ever a time when they weren't virtue, or goodness, holiness and immortality. And the ones which have started in time, are and they are called what they are and what they are called, through participation to the ones that haven't started in time. Because God is the Creator of the entire life, immortality, holiness and virtue. And He is above the being of all that are thought and called.

51. The sixth day, according to the Scripture, show the fulfillment of the ones that are under the nature; the seventh one puts an end (circumscribes) to the temporal movement; and the eighth one imagines the kind of that state which is above nature and time³³⁰.

52. The one who lives the sixth day only in the spirit of the Law, running away from the tyranny of the passions that troubles the soul in an active way, he passes through a great fear in the wilderness, where he celebrates only the Sabbath of not working the passions. But the one who also has crossed the Jordan, leaving even the state of not-working the passions, he has come to the inheritance of the virtues³³¹.

³³⁰ This head announces the theme developed in the heads 52-57. Through the icon of the day 6, 7 and 8, it is taken again the problem of the passing of the creature to God. In the sixth day the Creation ends, reaches at its fulfillment, following soon to begin a new stage, beyond its natural border. In the seventh day totally ceases any movement within its content. "It is the moment of the gap between its natural movement reached at the limit and the presence of God in it, as Balthasar says (cited work, 124), for the eighth day to have the meaning of the new state, beyond nature and time. About the symbolism of the numbers to the Old Father to be seen: F.L Dolger, *Das Octogon und die Symbolik der Achtzahl, Antike und Christentum* 4, 3 Heft (1934), 153-187 and Staehle, *Die Zahlenmystik bei Philo von Alexandrien* (cf. H. Urs v. Balthasar, cited work, 125-126).

³³¹ We have here another mystical interpretation of the sixth day, of the seventh day and of the eighth day. The three days understood in the spirit of the law, they help the man only to become a *πρακτικός*, but they do not bring him to the mystical union. This state it is also achieved in three stages: a) the running away from passions, b) the dispassion a simple absence of the passions (the wilderness), and c) the entering in the land of the virtues. These stages are already known by Evagrius, (Balthasar, cited work, 126-127). The three days lived accordingly to the spirit of the law correspond to these three stages. The icon of the three stages it is weaved with the ones of: a) the running away from Egypt (the land of the demons); b) the entering in the wilderness and c) the entering in Canaan (Joshua Nun who

53. The one who lives in the sixth day in the ghost of the Gospel, killing the first movements of the sins, passes through the virtues to the state of the dispassion, deserted of all the sin, resting with the mind (celebrating the Sabbath), even of the simple imagination of the passions. And the one who has crossed the Jordan moves himself in the land of the knowledge, into which the mind, being mysteriously built by the power of the peace, becomes dwelling of God into Ghost³³².

54. The one who has filled up the sixth day to himself, in a godlike way, with decorous deeds, and he has ended well his things with God, he has passed with the understanding beyond all the reality of the ones being under the nature and under time, and he has moved himself to the mysterious contemplation of the ages and of the eternal ones, resting himself (celebrating the Sabbath) with his mind in an unknown way, through the forsaking and through the exceeding of all the existence. And the one who has been found worthy also for the eighth day he has resurrected from dead, namely from all the ones that are according to God, sensible and intelligible, reasons and ideas, and he has passed to the happy life of God, Who is the only One and is truly and properly called "Life", becoming himself also, through godhood, god³³³.

lives in the new country in the eighth day. The one who has passed from a state to another one, he must feel himself separated as through a sea, or as through a river, from the previous one.

³³² The second stage of the climbing toward the consummation, it is at his turn divided in three stages, imagined through the three days (the sixth, the seventh and the eighth one) lived evangelically. a) the first stage (the sixth day) it means the uprooting of the last roots of the sin, namely of the first thoughts of it; b) in the second stage (the seventh day) it has been obtained the liberation even from the imaginations of the passions; c) in the third stage (the eighth day) the mind, reached at the land of the mysterious knowledge of God, it is built by the peace that was achieved, in the Temple of God.

³³³ The third stage and the last one it has also three stages (it is to be remarked that each stage takes again, somehow, the ones from before, radicalizing their work. Each one of them cleans, lightens and approaches to God. As, according to Dionysius the Aeropagite, each angelic stage it is cleaned, it is lighten and it is consummated, though a superior stage it is above the perfection obtained through an inferior stage). The three stages of the last one are: a) Pious deeds and thoughts – virtues (the sixth day, a day of work, the day of the last things); b) On one hand the contemplation of the eternal ones, and on the other hand, the "emptying", through the exceeding of all the existences (the seventh day); c) "But the seventh day isn't the last one, but the ultimate state which appears only with the eighth day, the mystical resurrection for the godlike life. Because everything that is created, it must die for achieving this godlike life (Balthasar, cited work, 128). Everything that has been created passes through

55. The sixth day it is the last one for the fulfillment of the natural deeds of the virtue; the seventh one it is the finalization and the stopping of the natural contemplative thoughts of the unspoken knowledge; and the eighth one it is the passing and the removal of the worthy ones to the state of deification³³⁴.

56. The sixth day indicates the idea of the simple existence of the creatures; the seventh one it means the way of their happy existence; and the eighth one indicates the unspoken mystery of the eternal happy existence of the creatures³³⁵.

57. Knowing that the sixth day it is the symbol of the practical work, let fulfill in it the entire duty of the deeds of the virtues, to be said also about us: "And God saw everything that He done and they were good very"³³⁶.

58. And the duty of a good work, praised by God, it fulfills it to himself the one who labors with the body to prepare to the soul the rich and divers adornment of the virtues.

death to resurrect, or the mortal one must cloth himself into immortality (I Corinthians: 15: 51-53).

³³⁴ We have here a short recapitulation. The three days show the three stages of the spiritual ascension: the working of the virtues, the enlightenment through the contemplation of the reasons from the creatures, and the deification through rising up above the nature. Better said, it shows the one who has perfected himself in each of these phases, being at their end and about to pass in the superior one. The sixth day being also the last day of work represents the perfection into the committing of the virtues, but just for that it is the closing point of this phase, and of passing to the seventh day, in the phase of the enlightenment. In the same way the seventh day represents the contemplation of the reasons, but also the finalization of this thing and the resting from it, the gap that expects to be filled up by God in the eighth day, or in the third phase.

³³⁵ John: 19: 30: KJB: "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost."; ROB: "So, after He took the vinegar, Jesus said: It is done. And bowing His head, He yielded His Ghost.

³³⁶ Genesis: 1: 21: KJB: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good."; ROB: "God made the big animal from the waters and all the living beings, which swarm in the waters, where they breed according to their kind, and all the winged birds according to their kind. And God saw that it was good." // Because in some measure, all the good things done by us, God makes them through us, so they are His work.

59. The one who has finished the «preparation»³³⁷ of the deeds of the righteousness, he has passed to the resting of the knowledgeable contemplation, for gathering through it in a worthy of God way the reasons of the things, to rest after with the mind from the movement from around it.

60. The one who has made himself partaker to the resting of the seventh day of God, taken upon Himself for us, he will be imparted also by His deifying work, done also for us, from the eighth day, namely at the mysterious resurrection, he being also forsaking the tomb, the shroud and the towel from the head, which being seen by some people called Peter and John, they believe that the Lord has Resurrected³³⁸.

61. The grave of the Lord is either this world, or the heart of each of the believers; the shrouds are the reasons of the things, together with the modalities of the virtues: and the towel the simple and not-divers knowledge of the intelligible ones, together with the theology, as much as it is possible to us. Through this it is made known firstly to us the Word,

³³⁷ After that in the heads 57-58 we have shown what does it mean especially the sixth day, as the last phase of labor, therefore as the stage of finishing, of consummation of the moral activity, in the head 59 it is specified that it is the stage of the preparation (in Greek language: *παρασκευή*, which it is the name of the Friday), and the one who has finished this preparation he passes to the Sabbath day, which is the second phase of the spiritual ascension of the man, namely the contemplation of the reasons from the world, but in the same time the finishing of this thing and so the resting of the mind from any movement. After this phase, or after the Sabbath day, there follows the kidnapping of the mind to the seeing of God, without any activity from its part. But the one who has reached at this stage, which it is in the eighth day, he has resurrected himself into the Lord. So, starting from the head 60 to the head 67, Saint Maximos transposes the symbolic of the three days from the plan of the creation and of its the consummation on the plan of the passions and of the resurrection of the Lord: Friday (the sixth day) is the phase of the preparation for the death of the natural works from us (the Sabbath), to resurrect in us only the godlike work of Christ (Sunday).

³³⁸ This is the death of the Lord for us, through which His rested from his earthly activity. This resting it is a parallel of the resting of God, from the activity of the natural powers from us. And this resting and the one of Christ are taken by God for us. God “descends” to us both with His works and with His rest. The idea of the order of God in the seventh day it is weaved with the idea of the death of Christ. Hans Urs von Balthasar (cited work: 132), says that the weaving of the two symbolic makes from the following head to the head 67, the deepest and the most beautiful from the entire writing. In them it is highlighted the Christological character of the mystic.

because without this, His understanding which is above this, remains uncontainable³³⁹.

62. They who burry with honor the Lord, they will also see Him resurrecting with glory. But He can't be seen by anybody who aren't as they are. For he can't be caught by the enemy's traps, not having the garments from outside, through which he seemed to be willingly to be caught by them who were trying to caught him, and received to suffer for everybody's sins³⁴⁰.

³³⁹ For the simple believer, being at the beginning of the spiritual ascent, who believes but still doesn't have the evidence of the knowledge, the world is the tomb of the Lord, because he know that the world hides within itself the reasons and over all His powers, but he doesn't see Him in an evident mode. To know that the world is a tomb of the Lord it is a privilege of the faith, which doesn't have it the unbeliever, who doesn't grant to the world this character of hiding God. But for the one progressed into the spiritual life, God is not hidden anymore into world, but He is transparent through it, being come out from under the covering of the tomb.

In the same way, the one being in the phase of the striving for the virtue, who believes but doesn't have yet the evidence of the believed ones, he is sure about Christ being in the depths of his heart from the Baptism, and he give the entire power of his striving for virtue. But this thing he knows it through faith, and not through evidence, like the one who has progressed at the mysterious knowledge (the Gnostic). Christ is in himself, but covered.

In the second stage, the one of the enlightenment, we see the shrouds of the Lord, but not Himself, namely the divine reasons from the world, or the modalities of the virtues from within us (Saint Maximos, following to the Saint Mark the Ascetic, the distinguishes between the reasons of the things and even of the virtues, and the way, or their modalities, namely between the senses and the different appearances taken by them), as proved signs that He was and is into the world with us, but when to be noticed by us He escapes, as being above our power of understanding. Even the towel from the head, or the unitary and not-discursive intuition of the divine wisdom from the world, it is not a noticing of God Himself, Who remains always above our comprising. We can have an always more overwhelming understanding mysterious and not-conceptual evidence of His presence, but we can't comprise He Himself, like Mary Magdalene couldn't touch Him after resurrection (John: 20: 16).

³⁴⁰ They, who believe that the world, or their own heart, is the tomb of the Lord, they burry Him with honor, as Nicodemus and Joseph of Arimathea did. These ones prepare themselves to see also His resurrection, striving through the deeds of the virtue to reach at the evidence of the knowledge. But the ones who don't start from there, from the faith which doesn't want from the beginning to see, and from the striving assumed on its bases, but they want from the beginning to see Him in a palpable way, a proved one, or shown like any material object, they will not see the Lord. These ones are His enemies, or the lazy ones. You must admit at the beginning that the Lord can't be seen, but to keep as a sure thing that He is into the world and into yourself through Baptism, and on the basis of this faith to take upon yourself the long toil of your purification, and of the achievement of the virtues, then after to see Him resurrecting from your depth, or of the world where He was buried, but from where He has been gifting to you the power of the moral life. Who wants to see God from the beginning, and after that to engage himself to the faith in Him, he won't reach ever seeing Him. This is the one who

63. He who buries God with honor, he is honored by the ones who love God, because he spared Him as ought from the reproach of the multitude, not letting as a motif of blasphemy, to the unbelievers, His crucifixion. And they who seal the grave and hire soldiers are worthy of hatred; these ones, even when the Word resurrects, they defame Him as being stolen, paying silver to the soldiers, to mock the resurrected Savior, as they bought out the liar disciple (namely the deceiver image of the virtue) to give Him to them. He who occupies himself with the knowledge (the Gnostic), knows the meaning of the said ones. He knows how and for how many times it is the Lord crucified, buried and resurrected, killing the impassionate thoughts, brought by the devils into the heart, thoughts that have shared between themselves in the time of the temptations, as some clothes, the way of a good moral behavior, and rising it above of some seals, over the signs of the sins from before, imprinted into the soul³⁴¹.

64. Every silver-lover, miming the virtue through awe, when he finds the matter which he wants to acquire to himself, he removes the countenance through which he was reckoned before as being a servant of God.

65. When you see some haughty ones that they do not suffer to be praised the better ones, but they try to choke out the truth that is spoken out, by impeding it through all kind of trying and impious slandering, you understand that the Lord is

wants to know Him from the beginning through reasoning and seeing, and not through faith. But the one who enterprises his purification through working of the virtues, he kills himself, and ascends together with Christ, namely he kills himself as a old man, to resurrect after, also with Christ, as new man.

³⁴¹ They who burry the Lord with honor, they do this thing with the hope that He will resurrect, and being they doing everything for this by fulfilling the commandments. These ones believe in the presence and in His power hidden within them. But they who seal the tomb and put soldiers are they who believe that He died definitively, that He won't resurrect again, and when someone says that He has resurrected in certain believers, they buy him up to explain in a different way what happened. The Gnostic, who has progressed to the last stage of experiencing the resurrection of the Lord in himself, he know that the Lord is crucified and resurrects in him many times. Because the spiritual life doesn't progress in strait ascending line, but it has countless zigzags and turning back. He who has reached on the highest levels doesn't remain there forever, but he has always to resume the fight with the temptations of the passionate thoughts, ascending again for a little time to the clear living of the presence of God.

again crucified and buried by these ones, and guarded by soldiers and seals³⁴². But the Word, throwing them down to earth, resurrects again, showing Himself the brighter as the more refuted He is, being strengthened in dispassion through passions. For He is stronger than all of us, as the One Who is and is called the Truth.

66. The mystery of the embodiment of the Word comprises in itself the meaning of all the guesses and types from the Scripture, and the knowledge of all the visible and thought ones. Because he who has known the mystery of the cross and of the tomb, he has understood the reasons of the ones said before; and he who has known the mysterious meaning of the resurrection, he has know the purpose towards which God has founded everything from before³⁴³.

67. All the visible ones (the phenomena) they need the cross, namely the habituation to block the affection of the ones who are dragged through senses towards them³⁴⁴. And the

³⁴² This is the burial without piousness, unlike the pious one described in the head from before.

³⁴³ This head and the following ones introduce us in the sanctuary of Saint Maximosos's cogitation. In a certain sense they constitute the center of his work, because it is woven the speculation about the Logos, of Origen (the oikonomia), with the doctrine about the Sabbath and the problem of the transcendence (the theology)... The embodiment of the Lord is the centre, the sense and the purpose of the world; and even the death and the resurrection of Christ are only the concrete form of the universal law in general, as the following head shows it, even leaving aside the sin. Of course Maximosos doesn't exclude the sin - so he isn't a direct witness for the "scotist" theory of the embodiment (E.I.t.'s.n.: doctrine of the medieval thinker Duns Scot, a synthesis of the Augustinian Platonism with the Aristotelianism, represented by Thomas Aquinas, attributing preeminence to the will over the Aristotelian intellectualism) but he shapes the law of the embodiment according to the law of the nature, and even is this one shaped in the godlike advice as regarding that one. The world is through its nature destined to be sacrificed to God, and that's why the salvation of Christ has the form of the death as sacrifice; but this destination has been given to the world for the mystery of Christ" (Hans Urs von Balthasar, cited work, 135). Or on a higher plan, voluntary and spiritual, Christ fulfills a law on which, involuntarily and naturally, have to fulfill the entire creation. It is a supreme law, according to which everything that is mortal it must die to receive the immortality, being impossible to coexist the mortal and the immortal element in the same being, or the created with active function, with the uncreated received as grace. Or in other words: the creature either is spiritually consumed as homage brought to God, if it wants to live through Him, or it is killed by sin and by punishment. It must choose a death, either the death towards life, of the death towards death.

³⁴⁴ It is the explanation of the Pauline word: "To me the world was crucified". But not only through my will to reckon them as death, but through the fact that it teaches me to see that everything withers and perish, what soothes my passion for them. The world of the creatures

intelligible ones (the noumena³⁴⁵) all of them need a tomb, namely the total stillness of the ones who are carried towards them by the mind³⁴⁶. For together with the affection and with this motion, being removed also the natural work and motion directed towards the created ones, there springs up the single Word, existing by Himself, as risen from dead, circumscribing everything that has been originated from Him. Now, nobody is still tied on Him through natural relation, for according to the grace, but not according to the nature, it is effectuated the salvation of them who are saved³⁴⁷.

68. The eons and the times and the places are from the ones which exist for something (are relative); for without these ones there don't exist anything from the ones that are thought

crucifies itself on me in a very objective way: through the fact that everything it is through itself dead. Through this it wants to create inside me the habituation (the aptitude (*ικανότητα*) to refrain myself from the affection toward it, to exit from the relation (*σχέσις*) which ties me by it, "it needs" this habituation of mine to crucify it. This habituation is the cross through which I kill my affection towards them, or through it I kill them for me

³⁴⁵Noumenon (noumena (in plural)) in Kantian philosophy is a thing as it is in itself, as distinct from a thing as it is knowable by the senses through phenomenal attributes (E.I.t.'s.n.).

³⁴⁶The intelligible ones need, through their definite and relative character, a tomb. And their tomb it is the stillness of our mind towards them. After it has known them, the mind stops thinking at them. Whole its activity ends, waiting in itself the work of God, through which to know Him in an unmediated way. It couldn't be possible to say that it has buried these ones outside itself, since it hasn't known them. But only cogitating to them it has buried them into itself, still being they good to its sharpening, through which it will know easily their reasons in God.

³⁴⁷Everything must die for us, phenomenal and noumenal realities, for Christ to be rising for us alone from everything, from all these dead things. The Resurrection being a transcendent state of the entire natural existence and activity, all this one must die inside us, therefore the entire noumenal and phenomenal human being, to be able to reach at it through grace. Neither the mind in its natural state can't obtain Christ, as it seems to be sustained by Evagrius, but only the transcendent man, from beyond; not the nature, but the grace. The mind (*νοῦς*) is only the faculty capable to receive God through grace, but not that one which comprises God potentially (Hans Urs von Balthasar, cited work, p. 136). Until the human being acting through its natural powers, it is tied to the Logos through a natural relation. But the salvation it is effectuated beyond the rational plan, exclusively through grace. In this sense, that Christ is the One Who gives as also the power to receive Him, it ought to be understood that everything the is natural dies, to appear Christ alone, but not in the sense of the disappearing of the creature, for everything in us and outside us to become Christ (pan or isochritism). It is this told by Saint Maximos in the last rows of the head, by declaring that Christ circumscribed everything in Himself, but doesn't abolish them, He elevates them through grace on the plan of the relation with Him, namely He saves them through His love, and not through His natural powers.

together with them. God, however, is not from the ones that exist for something. For He has nothing to be thought together with Him. If therefore, God Himself is the inheritance of the worthy ones, the one who will be found worthy of this grace, he will be above all the eons, times and places, having God himself as place, as it was written: «Be to me shielding God and fortified place, for saving me» (Psalms: 70: 3³⁴⁸)³⁴⁹.

69. The target has nothing to do with the journey. And journey is constituted by all the ones from after the beginning, which are far from the target. If therefore, all the centuries, the times and the places, with the ones together cogitated with them are after God, Who is the beginning without beginning, and they are far from Him, as an endless target, they do not differ at all from the journey. And if the target of they who are saved is God, when these ones reach at the ultimate target, nothing from the ones of the journey must be cogitated as being into them³⁵⁰.

70. The entire world, marked off (definite, determined) through its reasons, it is and it is named place and century of the ones who are in it. Having as modes of the natural understanding the ones co-grown with it, these ones can give to the ones who dwell in it a partial knowledge of the wisdom of God, spread in everything. Until the people use these modes of the understanding, they cannot be outside of the knowledge of the middle and of the knowledge from part. But when will stop what it is from the part, through the showing of what it is

³⁴⁸ Psalms: 71: 3: KJB: "Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress."; ROB: 70: 3: "Be You, to me, God defender , and fortified place, to save me,"

³⁴⁹ The one who had God, he will be above time, space and eons, because God doesn't exist joined with any of these ones.

³⁵⁰ The same idea from the previous head, argued with the scheme: beginning, middle and end (target). He who has reached to the target, to God, cannot have anymore anything from the ones from the middle (centuries, times, and the one which hang of these ones). In the one who has reached to God everything is transcendent in him, supernatural, not through the development of the natural, but through the death or the stopping, and then through its surpassing. God is "the beginning without beginning", namely the beginning or the principle for the world, but not for Himself.

God is an "endless target", namely there is an eternal process in Him, but though, since the natural has been surpassed, and one that has entered in His zone, he has entered in the zone of the "end", and he has come out from the ones from the middle.

consummated, and there will pass all the mirrors and the guesses, coming the Truth face to face, then the one who is saved, becoming perfect according to God, he will be above all the worlds, above all the centuries and above all the places, through which he was guided before, like a child³⁵¹.

71. Pilate is the type of the law of the nature; and the crowd of the Jews is the type of the written law. So, he who didn't elevate himself above these two, he cannot receive the Truth above nature and reason, but he alone crucifies the Word, either reckoning the Gospel as an offence, as the Jew, or as insanity, as the Hellene.

72. When you see Herod and Pilate making friendship for killing Jesus, think at the meeting between a devil of fornication and of the vain glory, for killing the reason of the virtue and of the knowledge. For the devil of the love of the vain glory, pretending that he loves the spiritual knowledge, he sends it to the devil of the fornication. And the one of the fornication, pretending the cleanness through renouncement, sends it to the devil of the vain glory. That's why: «Putting on, it is said, Herod, a brilliant coat, he sent Jesus back to Pilate»³⁵².

³⁵¹ The same idea as in the two anterior heads. The knowledge through the modes of the world - the ones of the middle – it is a knowledge from the part. When we will reach face to face with God, we will leave these modes of knowledge.

For Maximosos “the reason of a thing it is in the same time its border, its definition, its measure, therefore it expresses its being and its limitation (Balthasar, cited work, 106). The knowledge of this reason, which uses the ones from the middle (centuries, times, places), it is not a consummated knowledge. Of course, it is not only a knowledge of these reasons, so only through reason, because they still are a mirror of the Infinite One, but the “much more” of this “seeing” it is thought transparent through the mirror of the reasons perceived by the reason. So, this neither is an intuition, which dispenses itself of “reason” as an objective instrument, nor of the “reasons” as its object. But it must be noticed that only the reason guided by faith “sees” through reasons more than they are; only for that reason the reasons are mirrors, having a nature of a symbol, as also the guesses or the types of the law. For the fallen reason, the reasons aren't only mirrors pointing on something else, but they are the ultimate reality. It kills the Godlike Truth. And another reason than the fallen one, or of the one guided by the faith and by the grace, there doesn't exist. This he says in the following heads (71-73).

³⁵² Luke: 23: 11: KJB: “And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.”; ROB: “And Herod, together with his soldiers, mocking Him and taking Him in derision, clothed Him with a shining garment and sent Him again to Pilate.”

73. Good is to not allowed the mind to tarry in the bodily ones and in the passions. Because, «I do not gather neither figs from the thistles», namely virtues from passions, nor «grapes from the thorns», namely from the body the knowledge that gives the joy³⁵³.

74. The ascetic tried through the enduring of the troubles, cleaned through the disciplining and restraining of the body, and perfected through the occupation with the high seeing (contemplations), it is found worthy of the godlike comforting. Because «Has come the Lord, says Moses, from Sinai», namely from tries, «and has shown Himself to us from Seir», namely from bodily labors; « and rushed Himself from the mount Pharan, together with tens of thousands of saints»³⁵⁴, namely from the mount of the faith, with tens of thousands of knowledge.

75. Herod has the meaning of the bodily thought; Pilate of the perception through the senses; Caesar of the ones which fall under the senses; and the Jews have the meaning of the soulls thoughts. The soul, sticking, due to its lack of knowledge, to the ones that fall under the senses, it surrenders the Word (the Reason), to the sense towards death, strengthening against Him, through its own confession, the kingdom of the corruptible ones³⁵⁵. Because the Jews say: «We do not have other emperor, but Caesar»³⁵⁶.

³⁵³ Matthew: 7: 16: KJB: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"; ROB: "By their fruit you will know them. Do the men gather grapes from thorns or figs from thistles?"

³⁵⁴ Deuteronomy: 33: 2: KJB: "And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them."; ROB: "And he said: The Lord came from Sinai and He discovered Himself to us in His glory in Seir; He shone from the mountains of Paran and came out with a great multitude of saints, having on His right hand the fire of the law."

³⁵⁵ The heads 71-75 are a transposition of the Crucifixion of the Logos on the interior plan (Logos-mystic), in the sense of Origen. What it is characteristic is that in this interiorization, the Logos is considered more as Truth or virtue, not so much as a Person. Herod, Pilate, Caesar, the Jewish people, are divers psychological factors, which collaborate to the killing of the Truth, of the Reason inside us. The Jews are the impassionate thoughts of the soul, which, led by Herod, or by the bodily thought, it attaches itself to the kingdom of the sensitive and corruptible things, and let the Truth on the account of the perception of the senses, which proper-said doesn't see Him anymore, namely kills Him, if the Truth doesn't stay in the matter perceived by the senses, but in their reasons, and in what is transparent beyond them.

³⁵⁶ John: 19: 15: KJB: "But they cried out, Away with him, away with him, crucify him."

76. Herod keeps the place of the passions` working. Pilate, on the habit deceived by them; Caesar, of the darkened master of this world; the Jews, of the soul. So when the soul, submitting itself to the passions, surrenders the virtue to the sinful habituation, it rejects the Kingdom of God, as passes under the domination, bringer of corruption, of the devil.

77. It is not enough to the soul, for achieving the spiritual joy, to subdue the passions, if it doesn't achieve the virtues through the fulfillment of the commandments. «Do not rejoice of the devils obey to you», namely the works of the passions, «but because your names have been written into heaven»³⁵⁷, being passed on the place of the dispassion by the grace of the adoption, achieved through commandments.

78. He who has reached at the stage of the knowledge he thoroughly needs the richness of the virtues with the deed. «The one who has it, He says, a purse», namely spiritual knowledge, «let him also take his scrip», namely the richness of the virtues with the deed», which plentifully nourishes the soul. «And he who hasn't it (purse and scrip, namely knowledge and virtue), let him sell his garment and to buy himself a sword»³⁵⁸, Namely to surrender with zeal his body to the labors of the virtues, and to enterprise, wisely, the war with the passion and with the devils, for the peace of God, for achieving the habit to discern, with the word of God, what it is good from what it is bad³⁵⁹.

Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.”; ROB: “So those ones cried out: Take Him! Take Him! Crucify Him! Pilate said to them: Will I crucify your Emperor? The hierarchs answered: We do not have emperor but Caesar.”

³⁵⁷ Luke: 10: 20: KJB: “Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.”; ROB: “But do not rejoice by this, that the spirits kneel to you, but rejoice that your names are written in heaven.”

³⁵⁸ Luke: 22: 36: KJB: “Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.”; ROB: “And He said to them: but now, he who has a purse, let him take it, and likewise the scrip, and the one who doesn't have a sword, let him sell his garment, and buy one.”

³⁵⁹ From here it is seen again that the superior stages of the spiritual ascension do not exclude the inferior ones, but implies them. Te contemplative mustn't forget about the virtues with the deed.

79. God shows Himself in the world when He is thirty years old, teaching in a hidden way the ones to whom, through this number, are transparent the mysteries regarding Him. For the number thirty, mysteriously understood, it shows the Lord as Doer and Governor of the time, of the nature, and of the intelligible ones from above the visible world. Of the time, through the number seven; because the time is sevenfold³⁶⁰. Of the nature, for the nature is fivefold, being divided for the sense in five. Of the intelligible ones, through eight; because the intelligible ones are above the measured period of the time. And Governor is through ten, for the saint decade of the commandments, which guides the people towards happiness, and because the Lord has made to Himself as a commencement of the name, in a mysterious way, this letter³⁶¹, when He has made Himself man. Therefore, adding five and seven and eight and ten, we have thirty. So, he who knows well to follow to the Lord, as to a Chieftain, he will know the cause for which he will also appear at thirty years, being able to herald the Gospel of the Kingdom.

For he will build without any mistake, as a seen nature, the world of the virtues with the deed, not changing the period which happens into the soul, like the time, through contrary happenings, and through contemplation he will reap the knowledge of the intelligible ones without any offence, and he will be able to providentially plant the same habituation also into others, and then also into him, no matter what bodily age he will have, he will be of thirty years old in ghost, showing the work of his own gifts also into others.

80. He who is weakened³⁶² through the pleasures of the body, he is incapable both of working the virtues and he doesn't move himself easily towards knowledge. That's he doesn't have any man, namely a wise thought, for throwing him, when the water gets disturbed, into the pool, namely into the virtue that is capable of knowledge, which heals all the

³⁶⁰ The time repeats itself always in cycles of seven days.

³⁶¹ In the Greek language the sign for the number ten and for the letter I (iota) it is the same. And the name of Jesus commences with the letter I (iota, or ten). (E.l.t.'s n.: this observation can be applied so beautifully in Romanian language also, where the name of Jesus it is spelled Iisus)

³⁶² John: 5: 5: KJB: "And a certain man was there, which had an infirmity thirty and eight years."; ROB: "And was there a man who was sick by thirty eight years."

disease. For suffering of drowsiness and of carelessness, keeps postponing this, and thus he is taken before by another one who impedes him to reach at the healing. That's why he lays for thirty eight year into the illness. For he who doesn't regard the visible creation towards the glory of God, to elevate his thought towards the intelligible ones, he really remains sick for as many years as were mentioned above. Because the number thirty, naturally understood, it mean the sensitive nature, as regarded practically, it mean the virtue with the deed. And the number eight, naturally understood, it show the intelligible nature of the bodiless ones, as being gnostically seen, it show the all-wise theology³⁶³. He who isn't moved by these ones towards God, remains crippled until coming the Word, teaches him shortly the way of the healing, by saying: «Get up, take you bed and walk», namely He commands him to raise his mind from the love of the pleasure which ties it and to take his body on the shoulders of the virtues and to leave to his house, namely to heaven. Because it is better that what it is inferior to be taken on the shoulder of what it is superior, to be taken towards virtue, than what it is superior to be carried by the drowsiness of what it is inferior towards the love of pleasures.

81. Until we haven't come out cleanly, in a clean way, with the understanding, from our being and of all the ones that are sequent to God, we haven't achieved yet the habit of the unshaken perseverance into virtue. But when we will achieve this worthiness through love, we will know the power of the godlike promise. Because we must believe that the worthy ones strive to remain unshaken, where the mind has rooted through love, from before, his power. So, he who hasn't come out from himself and from everything that can the thought in any way,

³⁶³ The numbers can be understood according to Saint Maximosos the Confessor, *πρακτικῶς* (practical), *φυσικῶς* (physical), and *γνωστικῶς* (Gnostic), namely differently on the three stages of the spiritual life: on the active one, on the one which contemplates the reasons from the nature, and on the one which directly contemplates God. For the one from the active stage the number thirty, resulting from multiplying the ten commands with the three powers of the soul, represents the virtue with the deed. For the one from the stage of the contemplation of the nature, resulting from the ten categories of the reality and from the same powers of the soul, represents the sensitive nature (*Quaest. ad Thalas.* G.P. 90, 544A). The number eight, the one which contemplates the reasons, represents the bodiless beings, and for he who raises above represents the knowledge of God (the theology).

and he hasn't settled himself down in quietness above understanding, he cannot be totally free from all changing³⁶⁴.

82. Any act of cogitation comprises in itself many works, or at least two. Because it is a relation which mediates between two ends, tying them up together: the one who thinks and what it is cogitated³⁶⁵. At their turn, none of these is simple. Because the one who cogitates is a support which possesses the power to cogitate. And that what is cogitated it is a support, or in a support, namely a substance that has the possibility to be cogitated. Because here doesn't exist something from the created ones, which to be through itself either substance, or simple cogitation, to be in this way an undivided unity.

But God, if we call Him being (substance), doesn't have united with itself in a natural way the possibility to be cogitated, to be composed. And if we call Him cogitation, it doesn't have in a natural way a being (substance) capable of cogitation. But God is by nature itself both cogitation and whole, cogitation and only cogitation; and according to the cogitation itself He is being and whole, being and only being, and He is whole above being, and whole above cogitation, because He is the undivided unity, without parts and simple. Consequently, he who cogitates in any way, he hasn't come out from the duality. And he who has totally left the cogitation, he has reached somewhat in unity, rejecting, through supreme surpassing, the power to cogitate (to understand)³⁶⁶.

³⁶⁴ From here we are finding out that even though the virtue if won on the first stage of the spiritual ascension, the stillness into it is assured only on the highest stage when somebody has come out from himself (ἐκτος εαυτοῦ (E.l.t.'s n.: outside yourself)) and he has risen himself into that quietness above understanding. Until the man has ideas, he passes from an idea to another one. But this movement from an idea to another one, easily can move him also from an attitude to another one. And when there are many ideas, no one represents God. Only when the entire mind fixes itself steadfastly and with the thought to God, there don't take place either intellectual or moral movements. And he who is fixed with his entire thought to God, he has forgotten about himself; he has exited from the preoccupation for the self.

³⁶⁵ The subject and the object.

³⁶⁶ The cogitation isn't a simple act, but a synthesis of the following factors: cogitation being-power, like a subject being-power as an object.

This interweaving of many things has the soul to surpass, if it wants to enter into the unity of God. That's why Saint Maximosos the Confessor says in "*Ambigua*" that God is above subject and object (G.P. 91, 1220A). God is above any contradictions and syntheses from the world, even above truth and lie (G. P. 296C). God is monad in an absolute sense. Because,

83. Between the many ones, rules the diversity, unlikeness, and difference. But into God, Who truly is One and alone, it is only identity and simplicity. So it isn't a wise thing to approach ourselves to the contemplation of God before getting out from the many ones. This is shown by Moses, who firstly installs the tent of the cogitation outside the camp, and only then he enters in dialogue with God³⁶⁷. Because it is dangerous trying to express the unuttered One spoken word. Because any spoken word is a duality and even more. And to contemplate the One Who is without voice, only with the soul, it is all that's the best. Because That One is an undivided unity, and not a multiplicity. The hierarch, to whom it was ordered to enter once a year in the Holy of the Holies, inside the veil, it shows at its turn that only that one must to come closer, with the mind naked and emptied, of the imaginations regarding God, which has passed through the yard and through the Holy, and has reached at the Holy of the Holies, namely he who has left behind all the nature of the sensible and of the intelligible ones, and he has made himself clean of everything that is proper to the things that are born and die³⁶⁸.

84. The great Moses, by installing his tabernacle outside the camp, namely setting outside the visible ones his will and cogitation, starts worshipping God. Then, entering into

everything from the world, having its origin into Him, is encompassed into Him, but He isn't an ulterior synthesis of the divided ones, but a simple principle of them.

³⁶⁷ Exodus: 33: 7: KJB: "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp."; ROB: "And Moses, taking his tabernacle, he pitched it outside the camp, far away from it, and named it the tabernacle of the congregation; and everyone who searched for God came at the tent of the congregation, which was outside the camp."

³⁶⁸ It is continued the idea from the two anterior head. Hans Urs von Balthasar (cited work, p. 197) says that here, Saint Maximos the Confessor, overcomes the contrast between Dionysus the Aeropagite and Evagrius with the help of the Philo. Dionysus would sustain that the man must come out beyond even his mind to meet God, while Evagrius would admit a meeting with God in the depth of the mind. (At Dionysus there is a total transcendence, at Evagrius immanence). At Maximos the mind itself contemplates God, but after it rises above its natural cogitation, as synthesis of the many. – "The imaginations (*φαντασιώσεις*) concerning God, which the mind contemplates, are according to Balthasar, a daring and surprising expression, after Maximos also says that the mind must pass beyond any sensitive and intelligible imprints. But Balthasar quotes Dionysus the Aeropagite, who says that all the ways of the human knowledge, can be applied not only apophatically, but also cataphatically, to the knowledge of God (*καί ἐστιν αὐτοῦ καὶ νόησις καὶ λόγος... καὶ φαντασία*, De div. nom. 7, 3; 872A).

darkness, namely in the lacked of shape and matter of the knowledge, he remains there, initiating himself in the holy orderings³⁶⁹.

85. The darkness is the state without shape, without matter, and without body, which has the knowledge of the models of the things. He who reaches inside it, as another Moses, contemplates with the mortal nature the unseen ones. Through this, painting inside himself the beauty of the godlike virtues as an easy to imitate design, into which the original beauty reflects itself, descends, showing himself to the ones who want to imitate his virtue, and showing through this the love of people and the abundance of the grace of which he has been imparted³⁷⁰.

86. They who occupies themselves spotless with the philosophy after God, they find out the biggest gain from its science: to not change the leaning of the will together with the things, but with steadfast strength, to fit it unhesitatingly, according to the reasons of the virtue.

³⁶⁹ The “tabernacle of the Cogitation”, and above all the ascension of Moses on Sinai, as symbol of the mystical ascension of the soul, we find it first at Origen (Num. Hom.: 17: 4), the at Saint Gregory of Nyssa and at Dionysus the Aeropagite.

The “darkness” of Dionysus is at Saint Maximosos the Confessor “the place without shape and matter of the knowledge”, - namely not an absolute ignorance, but a knowledge, which doesn’t notice anymore an object consisting from, as the creatures are, because God isn’t neither one nor another, or is above this duality.

³⁷⁰ Is repeated the same characterization of the “darkness” from the pick of the Mount Sinai. In that darkness the soul receives a positive knowledge; it is the knowledge of the models according to which were created and are being developed the things (παραδῆγμα τῶν ὄντων γνῶσις). They imprint in the spiritual being of the ones who are near to God, namely not only as ideas, but as total state, existential ones, which imply also a life of virtue. In our course of mystic, held at the Theological Faculty of Bucharest, we tried to clarify these imprints, which Dionysus the Aeropagite and Saint Gregory Palamas call name them through the notion of “structures”. The “imagination” from the anterior head (84), the “picturing” from the present head, must be the same things: they are total states, precisely structured, but not conceptual forms. (See the term τύπος (= type (E.l.t.’s n.))) at Maximosos, in this sense, in Ambigua G.P. 91, 1117; 1149). This state being modeled also as a virtuous state, it is shown again that for Maximosos the contemplative one is not a theoretician who dissolves himself into the world, but he descends from his visions among the other people, influencing as a model upon them. The heads 81-85, as also 68-70, have described this supreme stage of mysterious knowledge of God (the eighth day), after in the heads from before has been spoken about the first stage of the moral activity, represented by the sixth day, and of the contemplation of the reasons or of the rest after the natural activity, represented by the burial of the Lord, or by the seventh day.

87. We who have been baptized through Ghost in the first incorruptibility of Christ, according to the body, we are waiting into ghost the last incorruptibility of Him, guarding through the perseverance into good deeds, and through the willing mortification, the first one spotless. From them who have this, nobody fears about losing the things that he has³⁷¹.

88. Willing God to send to the people from the earth the grace of the godlike virtue from heaven, for His towards us mercy, He has prepared symbolically the holy tabernacle and everything from within it, which it is a reflection, a way and an imitation of the wisdom³⁷².

89. The grace of the New Testament was mysteriously hidden into the letter of the Old One. That's why the Apostle says that «The law is spiritual»³⁷³. Therefore, the Law according to the letter becomes old and ceases to have effect; but according to the ghost it is always young and working³⁷⁴. Because the grace never becomes old.

90. The Law is the shadow of the Gospel; and the Gospel is the icon of the future goods. The first one stops the doing of the evil deeds; the second one commands good deeds.

³⁷¹ Through Baptism we have received a virtual incorruptibility, which could lose. It has not been yet assimilated by us through will and deeds (it is according to the body and not to the ghost). But through the perseverance into deed it becomes to us incorruptibility onto the ghost, and we can't lose it anymore.

³⁷² Saint Gregory of Nyssa (The Life of Moses, G. P. 44, and Saint Gregory of Palamas, (The Third Treaty, in the last ones) they tell us that the tabernacle seen by Moses is Jesus Christ Himself Who, as God and man, embraces all of them. Here it is told to us that the tabernacle built on earth is the mirroring of the divine wisdom. But the divine wisdom, which embraces the ideas of all the things, without shape and matter, is he Divine Logos, as Gregory of Nyssa says in the same place. He administers everything as a tabernacle or as a universal temple. He isn't only the Truth, but also the virtue, and he who is modeled by His sight, is modeled also by the heavenly virtue, therefore from all his being. Balthasar (cited work, p. 85) showed that the idea of this head is taken from Philo (Quis rerum divinarum heres, 126).

³⁷³ Romans: 7: 14: KJB: "For we know that the law is spiritual: but I am carnal, sold under sin."; ROB: "For we know that the law is spiritual; but I am bodily, sold under sin."

³⁷⁴ Hebrews: 8: 13: KJB: In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."; ROB: "And by saying «new», the Lord has made old the first one. And the one which becomes worn and old, close that's it to perishing."

91. The entire Scripture is says to be divided “in body and in ghost”, being as a spiritual man. He who says, therefore, that the word of the Scripture is body, and its meaning ghost or soul, doesn’t commit sin towards the truth. But truly wise is he who leaves aside what is corruptible, and sticks whole to which is incorruptible.

92. The law is the body of the spiritual man, which is the Holy Scripture; the Prophets are the feeling (the perception of the senses); he Gospel the mental soul which works through the body of the law and through the feeling of the Prophets, and through these works show its power.

93. The law was the shadow and the Prophets the icon of the godlike goods from the gospel. The Gospel, though, it showed through letters the Truth Himself come to us, overshadowed through the law and fore-imagined through Prophets.

94. He who fulfills the law through life and conduct, the only puts an end to the consequences of the sin, sacrificing to God the work of the rational passions, and satisfies himself only with that for salvation, due to his childish spirituality.

95. He who is guided by the word of the prophesying word, together with the rejection of the working of the passions, draws outside from himself also the consents with them, existing into the soul, lest, retaining with what is inferior, namely with the body, from sin, to forget to retain himself with what it is superior, namely with the soul, and to plentifully commit the sin.

96. He who embraces from heart the evangelical life, he has cut off from himself both the beginning and the end of the sin, and cultivates all the virtue with the deed, and with the word, and with the reason. This one brings sacrifices of praising and confessing, freed from the entire upsetting of the working of the passions, and free from the fight of the mind against them. He doesn’t have but only the insatiate pleasure of the hope of the future goods, which nourishes his soul.

97. To them who occupy themselves with much more diligence with the godlike Scriptures, the Word of God appears to the in two forms: in one commune and simpler, which is seen by the many, according to what it was written: «I saw Him and He hadn't face, nor beauty»³⁷⁵, and in another one more hidden and known only by few, by the who came as the Holy Apostles: Peter, Jacob and John, in front of whom the Lord transfigures Himself, dressing Himself up in the glory which defeated the senses. After this, «He is more beautiful at countenance than the sons of men»³⁷⁶. From these two forms, the first one is appropriate to the beginners; the second one is on the measure of the ones consummated into knowledge, as much as it is possible to the human beings. The first one is the icon of the first coming of the Lord, referring to the letter of the Gospel and which cleans through sufferings them who are on the stage of the being; the second one is the prefiguring of the second coming into glory, to which refers the ghost of the Gospel, and which transforms through wisdom the ones from the stage of the knowledge, elevating them to the state of deification. These one, on the ground of the changing of the Word into them, they are mirroring with the uncovered face the glory of the Lord.

98. He who resists unmoved in struggles and troubles for the virtue, he has inside himself the first coming of the Word, which cleans him of all stain. And he who has moved him mind, through contemplation, in the state of the angels, he has inside himself the power of the second coming, which works in him the dispassion, in order to not be overcome³⁷⁷.

³⁷⁵ Isaiah: 53: 2: "KJB: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."; ROB: "He has raised Himself up before Him as a child, and as a root in a dried soil; He had no face and no beauty, to watch at Him, and no countenance, to love Him."

³⁷⁶ Psalms: 45: 2: KJB: "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever."; 44: 3: ROB: "Adorned are You with the beauty more that the sons of the men; grace has been poured on your lips. For this you have been blessed by God, forever."

³⁷⁷ The idea that he who is on the stage of cleansing the passions and of the struggle for achieving the virtues has Christ inside himself, in the humble form of the first parousia, and he who is on the stage of dispassion and of the mystical knowledge, he has Him anticipated in the glorified form of the second parousia, shown for an instant of the Tabor Mountain, starts from Origen. This idea is intertwined with another one: that through Baptism it hides itself in

99. The feeling accompanies him who is on the stage of doing and who achieves the virtues through toil; and the lack of feeling, him who is on the stage of the knowledge, who has withdrawn his mind from the body and from the world, directing it towards God. The first one, struggling himself to detach his soul from the bonds of the natural affection for the body, he feels the disposition of the will continuously touched by pains. But he who has pulled the spikes of this affection off, through contemplation, he isn't anymore retained by anything, becoming clear of everything that has been making him suffering, and to be dominated by the who wanted to dominate him.

100. The manna given to Israel into wilderness, is the Word of God, which destines all the spiritual pleasure to them who eat Him, and is fitted to any taste, according to the difference of the lusts of the ones who eat it. Because it has the quality of any spiritual food. That's why to them who were born from above, from incorruptible seed, through Ghost, it makes itself to them not-deceitful spiritual milk; to the weakened ones a vegetable which recovers the suffering power of the soul; to the who through habituation exercised the sense of their soul, in the discerning the good from the bad, He give Himself as a solid food. But the Word of God has also other infinite powers which nobody can encompass in this age. When, though, somebody dies, and is found worthy to be put over many or over all, he will receive also those powers of the Word, all of them or some of them, even though he was here faithful over a few. Because any pick of the spiritual gifts given here to us, it is small and humble in the likeness with the future ones.

our depth and stays there invisibly, in the supreme dose of kenosis, until by fulfilling the commandments, cleaning ourselves, we become the more conscious of Him, and he mirrors Himself the more in our bettered being. This is an idea developed especially at Mark the Ascetic and Diadochus against the Messalians, who told that we must feel Christ inside us from the first moment from which He has dwelled inside us; otherwise we don't have Him.

Christ, present inside us from the Baptism, thought not in a felt way, He give us the power to overcome the passions. This is the working power of the first Parousia. At the beginning, Jesus urging us only from under the veil, through commandments, He appears to us though, without "beauty". Only latter He shows Himself to us and attracts us through the sweetness and the beauty of His knowledge.

Of the Same One

The Second Centuria of the Gnostic Heads

1. God is One, because One is the Godhood: Unity without beginning, simple, above being, without parts, and undivided. The One and the same is unity and Trinity; the same whole unity and the same whole Trinity; the same whole unity and the same whole Trinity; the same whole unity according to the being, and the same whole Trinity according to the hypostases. Because the Godhood is Father, and Son and Holy Ghost, and the Godhood is in the Father, the Son and the Holy Ghost. The same is whole in the whole father; and the Father is whole in the same one. And the same one is whole in the whole Son; and the Son is whole in the same whole one. And the same one is whole in the whole Holy Ghost; and the Holy Ghost is whole in the same whole one. The whole is Father and in the whole Father; and the whole Father is whole in the whole of it. And the same whole one is the whole Son; and the whole Son is in the whole of it and in it whole. And the same whole is the whole Holy Ghost, and in the whole Holy Ghost; and the whole Holy Ghost is in it whole and in the whole of it, and the whole Holy Ghost is in the same whole one.

Because isn't the Godhood only a part in the Father, or the Father only in part God; neither is the Godhood only in part the Son, and the Son only in part God; nor is the Godhood only in part Holy Ghost, or the Holy Ghost only in part God. Because the Godhood isn't divided, neither there is imperfect God the Father, and the Son, and the Holy Ghost. But whole is the same, perfect, in a consummated way, in the consummated Father; and whole is the same, perfect, in a consummated way, in the consummated Son; and whole, the same, perfect, in a consummated way, in the consummated Holy Ghost. Because the Father is whole in the whole Son, and in the whole Holy Ghost in a consummated way; and whole is the Son, in the whole Father and in the whole Son, in a consummated way. And whole is the Holy Ghost in the whole Father and in the whole Son, in a consummated way. That's why the Father, and the Son, and the Holy Ghost are one God. For one and the same are the being, and the power, and the work, of the Father,

of the Son and of the Holy Ghost, not existing and not being understood anyone without the other ones.

2. Any cogitation it is (a synthesis) of them who cogitate³⁷⁸ and of the cogitated ones³⁷⁹. But God is not from among the ones who cogitate; neither from among the cogitated ones. He is above these ones. For otherwise He would be circumscribed, as subject who cogitates, needing the relation with which He cogitates, and as cogitated object falling, due to this relation, in a natural way under the view of the one who cogitates Him. It follows therefore we mustn't consider God neither that He cogitates, nor that He is cogitated. He is above cogitating, and of being cogitated. For it is proper and natural to the ones sequent to God, to cogitate and to be cogitated³⁸⁰.

3. Any cogitation as it has its own basis in a creature; this being a quality of it, in the same way it has its movement directed toward a being. Because it is impossible to reckon it as something totally detached and simple. God instead, He is simple in both ways, being a being which doesn't constitute the support of something else, and cogitation which doesn't have something as support.

In this way, He is not from among the ones which cogitate, namely being existence above cogitation and being³⁸¹.

4. As in the centre, from where starts every line in a straight direction, these are seen as totally undivided, in the

³⁷⁸ The Subject.

³⁷⁹ The Object.

³⁸⁰ It is the same idea as in the head 82 (The First Century). God cannot be subject, different to the object, or object different to the subject, because otherwise He would be finite. But this doesn't mean that God doesn't cogitate, or isn't cogitated (contemplated) but that He is in the same time Subject Who cogitates and object to be cogitated.

³⁸¹ A more profound argumentation of the act of the plurality of the act of cogitation (see the head 82, the First Hundred). It doesn't presuppose only a subject who cogitates and a cogitated object, different by the first one, but in the subject itself there is a duality. For, the cogitating subject consists from a subject who cogitates and from the act - or the power - of the cogitation. The cogitation can't exist by itself, alone, perhaps because it spring out from a being (substance), and also through the fact that it is oriented towards the being from which starts. But God is above not only of the subject - object duality, but also of the being - cogitation duality. Neither the term "subject who cogitates" is not entirely appropriated to God, because through the subject could be understood a support different from the act of the cogitation.

same way he who is found worthy to reach into God, he know all the reasons of the creatures pre-existent in him, through a simple and undivided knowledge³⁸².

5. The cogitation, being modeled according to the cogitated things, the one cogitation changes in many ideas, taking the shape of each of the cogitated things. When though, it passes beyond the multitude of the sensitive and intelligible things, which imprints their form to it, and it remains like so, completely without shape, and it is attached by the Word, the one from above cogitation, detaching it from the things which were altering it through the shapes of the ideas (*αλλοιου* (E.l.t.`s n.: elsewhere)). And he who has suffered this, «he has also rest himself from his things, as God of His ones»³⁸³.

6. He who has reached at the consummation that it allowed here to the people, he brings forth to God love, joy, peace, long-suffering, and for the life to come, incorruptibility, eternity, and the ones like these ones. The first ones are ought to the one who perfected himself into doing, and the second ones, to the one who through the true knowledge has exited from the created ones³⁸⁴.

7. As the fruit of the disobedience it is the sin, as so the fruit of the obedience is the virtue; and as to the disobedience it follows the transgression of the commandments and the separation from the One Who commanded them, as so to the obedience it follows the keeping of the commandments and the union with the One Who has commanded. Therefore, he who through obedience has kept a commandment and has committed the righteousness, he has kept also not-separated the union with the One Who has commanded; and the one who

³⁸² According to Hans Urs von Balthasar (cited work, 193), Saint Maximosos doesn't aim here so much on the absolute God, but rather the passing point from the divine unity to the multiplicity of the world: "Sophia".

This head values also the endeavor of the man to know the reasons of the things in a special way. Through this his mind is exercised to recognize them in an undivided way in God.

³⁸³ Hebrews: 4: 10: KJB: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."; ROB: "For who has entered into the rest of God, he also rested of his things, as God also of His ones."

³⁸⁴ The parallel between the life from here, on one hand, and between knowledge and (Gnosis) the life from beyond, it is Alexandrian. Neither Origen, nor Evagrius know beyond a doing (Balthasar, cited work, 89).

has transgressed through disobedience a commandment, and he has committed the sin, he has separated from himself and from the union of love with the One Who has commanded.

8. He who recollects himself from the division brought by the transgression of the commandments, firstly he separates himself from the passion, and then of the impassionate thoughts, and then from the nature and from the reasons of the nature, and then from the ideas and from the knowledge brought by them, and in the end, crossing beyond the variety of the reasons of the Providence, he reaches in a unknown way to the reason itself of the Monad. Only in the light of this one the mind contemplates its own not-changeability, which makes it to rejoice with an unspoken gladness. Because it has received the peace of God, which overwhelms all the minds, and unceasingly guard him who has been found worthy of it³⁸⁵.

9. The fear of the Gehenna makes the beginners to run away from the sin; the longing after the reward of the goods gives the advanced ones the zeal of working the virtues; and the mystery of the love, raising the mind above all the created ones, it makes it blind towards all that are sequent to God. Because God makes wise only them who have become blind towards all the ones sequent to God, showing to them all that are more godlike.

10. The word of God is like the grain of mustard; it seems to be very small before planting it. But after it was cultivated as it ought, it shows itself so big than rest in it the mighty reasons of the sensitive and intelligible creatures, as some birds³⁸⁶. Because the reason of everything fit in Him, and He can't be encompassed by any of the creatures. That's why the Lord said that «he who has faith as much as a mustard grain, can move the mountain»³⁸⁷ with the Word, namely he can banish away

³⁸⁵ In this head and in the head number 5, the mind is considered as estranging from its nature, when it divides its cogitation according to the multitude of the things. In this way it is conform to its nature (*προσφύως* (E.l.t.'s n.: justly)) to unite itself with the Word, after exiting from the forms of the multiple ideas, which have been altering it. And the retrieval of its not-changeability of produces to the mind an unspoken joy.

³⁸⁶ Matthews: 13: 31. When the Word discovers Himself to us, we see in Him in the same time all the reasons of the things.

³⁸⁷ Matthews: 17: 19: KJB: "Then came the disciples to Jesus apart, and said, Why could not

the domination of the devil from us and to move it from its foundation³⁸⁸.

11. The grain of the mustard is the Lord, planted through faith into the ghost, in the hearts of the ones who welcome Him. He who carefully cultivates Him through the virtues, they move the mountain of the earthly thought, sending far from him the difficult to be removed habit which dominates him, and give rest in himself, as to some birds of the sky, to the reasons and the modes of the commandments, or to godlike powers³⁸⁹.

12. Building on God, as on a foundation of the faith, the high edifice of the virtues, let's bestow in it gold, silver, precious stones, namely clean and undefiled knowledge about God (theology), transparent and bright life, godlike thoughts and shining ideas. Let's not bestow there neither wood, nor grass, nor reed, namely neither idolatry, nor sticking to the sensitive ones, neither reckless life, nor impassionate thoughts and lacked of the understanding of the wisdom, as some empty wheat ears³⁹⁰.

13. He who wants knowledge has placed the foundations of his soul, unshaken, nigh to the Lord, as the God of Moses says: «And you stay here with Me!»³⁹¹. But it must be known that among them who stay nigh to God there are differences, if isn't read in vain, by him who loves learning, the word: «Here are some of the ones who stay here, who won't taste death until

we cast him out?»; ROB: «Then, coming close the disciples of Jesus, said to Him apart: Why couldn't we cast him out?»

³⁸⁸ For, in the faith is hidden the entire power of the God-Word, having to develop itself as the grain of the mustard.

³⁸⁹ Jesus Christ, or His grace, hides from the Baptism in the depth of our heart, as in a soil, as Mark the Ascetic says. By cultivating Him through virtues, He develops and emerges, encompassing us entirely. The «reasons» of the commandments are their meanings, and the «modes» are the modalities to apply them.

³⁹⁰ I Corinthians: 3: 12: KJB: «Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;»; ROB: «And if somebody build on this foundation: gold, silver, precious stoned, wood, hay, reed,»

³⁹¹ Exodus: 33: 1: KJB: «AND the Lord said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it.»; ROB: «The Lord said toward Moses: «Go away from here you and the people that you have brought it up from the land of Egypt, and climb up in the land for which I sworn to Abraham, to Isaac and to Jacob, saying: To your inheritors I will give it»».

they will see the Kingdom of God coming with power»³⁹². For not to everybody who stays nigh to Him, God shows Himself always into glory; but to the beginners He shows Himself in an countenance of a servant, and to them who are able to follow Him, climbing on the great mountain of His Transfiguration, He shows Himself to them in the countenance of God, into which He has been from before the world. Therefore it is possible that the Lord not to show Himself in the same way to everybody that stay nigh to Him; but to some of them in a way, and to other in another way, changing His countenance according to the measure of the faith from each of them.

14. When the word of God becomes into us clear and bright, and His face shining as the sun, then also His garments become white. And these are the words (reasons) of the Holy Scripture of the Gospels, which become transparent and clear, not having anything covered. And even appear nigh to Him, Moses and Elijah, namely the more spiritual reasons (the meanings) of the Law and of the Prophets.

15. As the Son of the Man will come, like it was written, with His angels into the glory of the Father, as so after each advancement, the Word of God transfigures Himself, for the worthy ones, coming with His angels into the glory of the Father. And the more spiritual reasons from the Law and from the Prophets, which are symbolized by Moses and Elijah, showing themselves with the Lord at His transfiguration, they proportionally unveil themselves, with the glory of which those ones are imparted, unveiling as much meaning as the worthy ones can encompass³⁹³.

³⁹² Mark: 9: 1: KJB: "AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."; ROB: "And He said to them: Verily I say to you, that are some of the ones who stay here who won't taste death until they will see the Kingdom of God coming with power."

³⁹³ At Origen, on the measure that God-Word grows up into the soul, the other meanings disappear. That's why, for Origen, on Tabor, Moses and Elijah (The Law and the Prophets), are absorbed into Christ (Levit. Homilies: 6: 2; Matthew Co.: 12: 43). On the opposite, for Maximosos, the apparition of the Logos is accompanied by the *λογοι* (E.l.t.'s n.: reasons). Just the apparition of the glory of God, it makes the world to appear in its whole clarity and distinction (Balthasar, cited work, 45).

16. He who is somewhat initiated into the teaching about the Monad (Unit), he has known in any case also the reasons of the Providence and Judgment, which appear together with that one. That's why, to them to whom it is shown and appears to them that is good to do three tabernacles, as Peter proposed, namely to build the three habits, through which is achieved the salvation: of the virtue, of the knowledge, and of the knowledge of God (of the theology). The first one needs the manhood and the temperance with the deed, of which blessed image was Elijah; the second one needs the righteousness of the natural contemplation, which was showed by the great Moses, through himself; and the third one, needs the unimpaired consummation of the wisdom, which the Lord showed it. And these ones have been called tabernacles, because there are also better and brighter dwellings than these ones, which will receive in the future the worthy ones³⁹⁴.

17. He who is on the stage of the committing, it is said to live in the body as a stranger, as one who has cut off through virtue the affection of the soul for the body, and he has plucked off from himself the deceitfulness of the material things. He who is on the stage of the knowledge, it is said to live as a stranger even into virtue, as one who still watches the truth in mirrors and guesses. For haven't showed to himself the self-standing images of the good things, as they are, to rejoice of them face to face³⁹⁵. Because any saint travels having in front of Him the

³⁹⁴ We have here the following parallel schemes, partially taken from Evagrius:

Christ	Moses	Elijah
Monad	Providence	Judgment
Theology	Gnosis	Virtue
Consummation	Contemplation of the nature	Committing
Wisdom	Righteousness	Manhood and temperance

The spiritual ascension it is done from the stage represented by the last terms, through the stage represented by the middle terms, towards the one represented by the first terms. To the virtue or the committing it corresponds the judgment, as a harsh disciplining of the man from the part of God, to elevate him at the understanding of the Providence, or to the contemplation of the positive reasons of God from nature, and then to consummation or the knowledge of God, as a unitary spring of the diversity of the things.

³⁹⁵ Even the knowledge of the Gnostic is knowledge in mirrors and guesses, compared to the knowledge of the future age. The self-standing images are spiritual realities not covered by envelops of the symbols. So are, especially, the Persons of the Holy Trinity. And he who has only the icon and lives under its regime, is like a stranger who hurries up towards reality. Even the virtue is something provisory, and it only gives us the promise that Jesus is hidden into us, for He hasn't showed Himself yet in a plain way.

icon of the good things, which call him towards the future. He cries out: «I am a stranger and a traveler of this earth like all my parents»³⁹⁶.

18. He who prays must never stop from his ascension towards the height, which leads to God. Because as an ascension from power to power must be understood the advancement into the working of the virtue, and as a bigger ascension the increasing in the spiritual knowledge of the contemplation, and the crossing from the letter of the godlike and holy Scripture at its ghost, in the same way must do also the ones who has reached at the place of the prayers: to elevate his own mind from the worldly ones, and the thought of the soul, towards the ones that are more godlike; for the mind to be able to follow to the One Who has crossed the heavens, to Jesus the Son of God, Who is everywhere and crosses everything by care for us, for us also, following Him, to cross everything that is sequent to Him and to reach at Him. And we will succeed in doing this, if we will understood Him not according to scarcity that He has showed it to us, by descending for us, but according to the richness of His natural boundlessness³⁹⁷.

19. It is good to occupy ourselves always with God, and to search for Him, as it was commanded to us. For even though

³⁹⁶ Psalms: 39: 12: KJB: "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were."; 38: 17: ROB: "Because stranger I am to You, and stranger as all my parents."

³⁹⁷ Here appear firstly again the three stages, from which the last one is called here "of the prayer": a) the doer; b) the knower, and c) the man of prayer, who is closer to God. The first one must advance from virtue to virtue (the virtue is called here power); the second one, from knowledge to knowledge, to an ever more spiritual and deeper understanding of the divine reasons from nature and Scripture; the third one, who has elevated himself above the ones of the middle, directly at the godlike ones, he must advance towards the ones which are ever more godlike. The godlike energies descended to us are infinite, but they stretch themselves upwards, to the bosom of the divine being, on an infinite ladder. For the divine being is "infinite times infinite", above His infinite energies (Capit. theol. I, 49).

These energies, fitted to our stages of understanding and of encompassing of the necessities of the creation and governing of finite creatures, are Sophia or God descended next to the world. In its content it is made the ascension of the people and of the angels. In this sense says Saint Gregory of Nyssa in "The Life of Moses", that, on one hand the man "stays" in his ascension (he stops himself), namely he doesn't fall anymore from where he is, but on the other hand, he advances eternally. This ceaseless advancement is described also in the head 19.

we are unable in the present life to reach, through this searching, at the end of the depth of God, may nevertheless, by getting a little closer to this depth, we reach at contemplating the ore holy things, and the more spiritual from the spiritual ones. This is shown through imagination the Hierarch, who enters from the holy ones, which are holier than the yard, to the Holies of Holies, which are holier than the Holy Ones.

20. Any word of God is not much speaking, nor babble, but it is one, composed by many views (contemplations), each of which being a part of the word. It is that`s why the one who speaks for truth, even he could speak in the manner of not letting anything outside of which he wants to say, he didn`t say but a single word of God?³⁹⁸

21. In Christ, Who are God and the Word of the Father, «dwell by being the entire Godhood»³⁹⁹. And into us dwell the fullness of the Godhood by grace, when we gather inside us all the virtue and wisdom, not lacking to us in any way, as much as it is possible to the man, nothing from the imitation of the model. Because it is not an inappropriate thing that, through our endeavor, to dwell also in us the fullness of the Godhood, composed by different spiritual views (contemplations).

22. As our word, starting according to the nature, from the mind, it is the herald (the angel) of the hidden movements of the mind, in the same way, the Word of God, Who know God by being – like the Word knows the Mind Who bore Him –, Whom no other creature knows without Him, He reveals the Father Whom He knew, as the One Who is His Word according

³⁹⁸ Any word or any reason of God it concentrates in itself a multiplicity of senses, which can be exposed in many human words. It is a parable about the way in which, in the God-Word, are concentrated and can be unitarily contemplated all the reasons of the things. As much as somebody has habituated himself to watch in a separate form many meanings, as much he will be in the measure to notice them quicker and fuller, in a single word or in a comprising reason. In this way it is shown the importance of the human striving to know in the present life as many as possible reasons of the things and events, to be able to see them in a unitary way in God-Word and in the external life. These ones constitute the Sophia, about which the next head (21) says that can dwell also in us as full as in God – Word, but in us through grace, and in Him by being.

³⁹⁹ Colossians: 2: 9: KJB: “For in him dwelleth all the fulness of the Godhead bodily.”; ROB: “For into him dwells, bodily, all the fullness of the Godhead.”

to the being; that's why He is called: «angel harbinger of the great counsel»⁴⁰⁰.

23. The great counsel of God and the Father, it is the quiet and unknown mystery *oikonomia*, on which, fulfilling it through embodiment the Only One Begotten Son has revealed it, making Himself angel of the great counsel from before the ages, of God and the Father. In the same way makes himself angel of great counsel from before the ages, and of God and the Father, he who know the reason (the meaning) of the mystery and elevates himself ceaseless, through deed and reason, so much above all, that he reaches at Him Who has descended so much.

24. Whether the Word of God has descended for us, for *oikonomia*, to the lowest parts of the earth, and He has ascended above all heavens⁴⁰¹, He is according to the nature totally unmoving, committing in Himself with anticipation, as man, according to the *oikonomia*, the ones to be, he who loves the knowledge, let him think with a hidden joy how wonderful will be the end to them who love the Lord.

25. Whether for that thing, has made Himself Son of the Man and Man, the Word-God, the Son of God and the Father, to make the people gods and sons of God, let us believe that we will reach there, where is now Christ Himself, the Head of the entire body⁴⁰², Who has made Himself forerunner to the Father⁴⁰³, through what He is like us. Because in the assembly

⁴⁰⁰ Isaiah: 9: 5. Through the word (*λόγος*) can be understood also the reason (our reason or the divine one). The mind is deeper than the reason, and the reason is the self-revelation of the mind. So, between the mind as intuitive knowledge, and the reason as discursive knowledge, there isn't any opposition, but the last one starts from and comes back to the first one.

⁴⁰¹ Ephesians: 4: 9-10: KJB: "(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? // He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"; ROB: "And that «He has ascended» - what else does it means, but that He has descended to the lowest parts of the earth? // He Who has descended, that One has Ascended above all the heavens, to fill all the things up."

⁴⁰² Colossians: 1: 18: KJB: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence."; ROB: "And He is the Head of the body, of the Church; He is the beginning, the First One born from dead, to be the First into all things."

⁴⁰³ Hebrews: 6: 20: KJB: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."; ROB: "Where Jesus has entered for us like forerunner, being made Hierarch forever, according to the order of Melchisedec."

of the gods, namely of them who are saved, God will stay in the middle⁴⁰⁴, sharing the rewards of the happiness from there, not being any distance anymore between Him and the worthy ones.

26. He who still fulfills the impassionate lusts of the body, he lives as an idols worshipper and maker in the land of the Chaldeans. But when he has started to discern the things a little, and to achieve in this way the feeling of the ways of the behavior to which the nature obliges him, he has left the land of the Chaldeans, and he has come in the Mesopotamian Paran, namely at the state between the virtue and the sin, which hasn't been yet cleaned of the deceitfulness of the feeling. At last, when he elevates himself even above this limited understanding of the good, at which he has reached through feeling, he rushes towards the good land, namely towards the state free from all the sin and nescience, which the not-liar God shows it and promise that He will give it as a crown of the virtue to the ones who love Him.

27. If the Word of God «crucified for us from weakness and He rose from the power of God»⁴⁰⁵, it is proved that He is going to do this and He suffers it for us forever, as One Who makes Himself to everybody everything, to save them all. So the godlike Apostle says to the Corinthians, which are into weakness, that he has not reckoned to know anything, but only on Jesus Christ, and this One Crucified⁴⁰⁶; and to the Ephesians, who are consummated, that: «God has elevated us and bestowed us together with Him in the heavenly ones, into Jesus Christ»⁴⁰⁷. He says through these ones, that the Word of

⁴⁰⁴ Psalms: 82: 1: KJB: "GOD standeth in the congregation of the mighty; he judgeth among the gods."; ROB: "God stood in the godlike assembly and in the middle of the gods He will judge."

⁴⁰⁵ II Corinthians: 13: 4: KJB: "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.:"; ROB: "For though He was crucified from weakness, by the power of God He is still alive. And we are weak into Him, but we will be together with Him, by the power of God toward us."

⁴⁰⁶ I Corinthians: 2: 2: KJB: "For I determined not to know any thing among you, save Jesus Christ, and him crucified."; ROB: "For I reckoned that I do not know among you something else but Jesus Christ and this One crucified."

⁴⁰⁷ Ephesians: 2: 6: KJB: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:."; ROB: "And together with Him He has risen us and together

God makes Himself to everyone on the measure of his power. In this way He crucifies Himself in the life of the ones who start the life of the piousness, through deeds, nailing through the fear of God their impassionate works; and He resurrects Himself and ascends to heavens in the ones who has disrobed totally the old man, which is corrupted through the deceitful lusts, and they have put on entirely the new man, the one who is being built through the Ghost, according to the image of God, and they have come close to the Father of the Grace from within them: «above all the principality, mastery, power and dominion, and of all the name that is named, either in this age, or in the future one»⁴⁰⁸. Because all the ones sequent to God, things, names and dignities, will be on beneath the one who will reach through the grace in God⁴⁰⁹.

28. As before the seen and into the body coming, the Word of God came spiritually to the Patriarchs and to the Prophets, prefiguring the mysteries of His coming, as so after this arrival, He comes not only into the ones who still are little children, nourishing them spiritually and bringing them towards the life of the consummation, the one according to God, but also in the consummated ones, designing to them from before, in a hidden way, the form of His future coming, as in an icon.

29. As the words of the Law and of the Prophets, being the forerunner of His coming into Body, they guided the souls to Christ, in the same also the Word of God the Embodied, raised into glory, He has made Himself the forerunner of His spiritual coming, guiding the souls through His own words, towards His bright godlike coming. This coming He eternally commits it, transforming through virtues the worthy ones from body into ghost, but He will commit it also to the end of the

He has placed us into heavens, into Jesus Christ.”

⁴⁰⁸ Ephesians: 4: 22-24; Colossians: 3: 9-10.

⁴⁰⁹ Ephesians: 1: 21: KJB: “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”; ROB: “Above all principality, and mastery, and power, and dominion and all the name that is named, not only in this age, but also in the future one.”

time, plainly discovering those ones that were hidden to everybody⁴¹⁰.

30. As long as I am unconsummated and disobedient, not listening to God by working the commandments and not perfecting myself in cogitation through cognition, Christ also seems to me as a unconsummated and disobedient man because of me. Because not growing together with Him after the ghost, I shrink and curtail also Him, as one that I am body of Christ and limb from part⁴¹¹.

31. «The sun raises and the sun sets down»⁴¹², says the Scripture. So also the Word, now is reckoned up, and down after, according to the worthiness and to the reason and to the behavior, of them who cultivate the virtue and they strive after the godlike knowledge. Blessed is though, the one who keeps, as Joshua Nun⁴¹³ does, unquenched in himself the Sun of the righteousness, during the entire day of the present life, not bordered by the evening of the sin and of the nescience, to be able to crush and chase away according to the law the cunning devils, which raise themselves against him.

⁴¹⁰ The coming of Christ in each soul it is not only a repetition of His historical coming and of His sufferings and of His Resurrection, but an anticipation of the second coming, namely starting from here their deification. In the same way Christ anticipates the first coming into body through the “intelligible” visiting of the Patriarchs and of the Prophets, preparing also those ones for the understanding of His Embodiment. Thus the entire history is in a development for its raising into the godlike Sophia, having in its bosom as a dynamic factor, but still transcendent and not immanent to itself, on Word-God Himself, Who draws it and attracts it towards the target.

⁴¹¹ I Corinthians: 11: 27: KJB: “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.”; ROB: “Thus, whosoever will eat this bread or will drink the cup of God with unworthily, he will be guilty to the Body and the Blood of the Lord.”

⁴¹² Ecclesiastes: 1: 5: KJB: “The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose”; ROB: “The sun rises, the sun sets and hurries towards his place to rise again.”

⁴¹³ Joshua Nun: 10: 12: KJB: “Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.”; ROB: “In that day in which God gave the Amorites in the hands of Israel and when He defeated them at Gibeon and they were crushed before the face of Israel, Joshua cried towards the Lord and he said before the Israelites: «Stay, sun, above Gibeon, and you moon, stop above Ajalon valley!”

32. Being raised into us the Word of God, through doing and contemplation «attracts to Himself»⁴¹⁴ all our thoughts and reasons; and He sanctifies our body's limbs and the feelings through virtue and knowledge, putting them under His yoke⁴¹⁵. So, he who sees the godlike ones let him climbing up with diligence, following to the Word, until he will reach at the place where He is. For there He attracts them, as the Ecclesiastes says – «and towards His place He attracts»⁴¹⁶, them who follows to Him, as to the great Hierarch, Who brings them into the Holy of Holies, where He Himself has entered as man, making Himself Forerunner for us⁴¹⁷.

33. He who cultivates the philosophy⁴¹⁸ in a pious way, and fights against the unseen powers, be him praying to remain inside him the natural power of discernment⁴¹⁹ (which it has a measured light) and the illuminating grace of the Ghost. Because the first one guides the body towards the virtue through deeds; and the second one illuminates the mind to understand above all the companionship of the wisdom⁴²⁰, through which it «breaks down the fortifications of the sin and any pick elevated against the knowledge of God»⁴²¹. This is shown through prayer by Joshua Nun, who prays «to stand the

⁴¹⁴ John: 12: 32: KJB: "And I, if I be lifted up from the earth, will draw all men unto me."; ROB: "And I, when I will elevate Myself from earth, I will draw everybody to Me."

⁴¹⁵ This is the idea of Saint Mark the Ascetic from the writing "About Baptism", the Romanian Philokalia, volume I.

⁴¹⁶ Ecclesiastes: 1: 5: KJB: "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose."; ROB: "The sun rises, the sun goes down, and hurries towards its place to raise again."

⁴¹⁷ Hebrews: 6: 20: KJB: "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."; ROB: "Where Jesus has entered for us as forerunner, being made Hierarch forever, according to the order of Melchisedec."

⁴¹⁸ The philosophy is the virtuous living.

⁴¹⁹ It is the right reckoning.

⁴²⁰ The Wisdom of Solomon: 8: 2 (E.l.t.'s.n.: This book can be found only in Romanian Orthodox Bible, at page no. 968, and not in KJB. The second title mentioned in ROB for this book it is: The Song of the Wisdom of Solomon). Here is about the connubial cohabitation between the mind (in Greek language *νοῦς* = male gender) and the wisdom.

⁴²¹ II Corinthians: 13: 4: KJB: "For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you."; ROB: "For, even He was crucified from weakness, from the power of God He is still alive. And we are weak into Him, but we will be together with Him, from the power of God towards us."

sun above the Gibeon»⁴²², namely to be him guarded unquenched the light of the knowledge of God on the mountain of the mental contemplation; and «the moon above the valley», namely to remain to him the natural power of discernment in the helplessness of the body, not deviated from the virtue.

34. Gibeon is the high mind; and the valley is the body which has been humbled through mortification⁴²³. The Sun is the Word Who enlightens the mind, bestows to it the power of the views (of the contemplations) and delivers it from all nescience. And the moon is the law of the nature, which convinces the body to obey, according to the law, to the ghost, for receiving the yoke of the commandments. For the moon is the symbol of the nature because it is changeable. But into the saints it remains unchangeable, due to their unshakable habituation into virtue (for the unchangeable habit of the virtue).

35. The Lord must not be searched outside by them who search for Him; but into themselves must search for Him they who search for Him, through the faith shown through deeds. Because it was said: «Close to you it is the word, in your mouth and in your heart; namely the word of the faith»⁴²⁴. And the sought Word is Christ Himself.

36. When we cogitate to the endless height of God, let`s not lose the hope in His love for people, as it wouldn`t reach to us due to the height; and when we think at the endless depth of our falling, let`s not lose the faith in the resurrection of our killed virtue. Because both of them are possible to God: either to descend to enlighten our mind through knowledge, or to

⁴²² Joshua Nun: 10: 12: «Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.»; ROB: «In that day in which God gave the Amorites in the hands of Israel and when they defeated them at Gibeon and they were crushed before the face of the sons of Israel, Joshua shouted towards God and said before the Israelites: «Stay, sun, above Gibeon, and you, moon, stop upon the valley of Ajalon.»

⁴²³ The mind becomes elevated when the body is humbled, and vice-versa.

⁴²⁴ Romans: 10: 8: KJB: «But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;»; ROB: «But what the Scripture says: «Close to you it is the word, in your mouth and in your heart» / namely the word of the faith which we preach it.»

resurrect again the virtue into us to elevate us together with Himself, through the deeds of the righteousness. «Do not say, says the Scripture, into your heart: who will ascend to heaven? Namely to descend Christ, Or: Who will descend into depth? Namely to rise Christ from dead»⁴²⁵. According to another meaning, the depth it means here all the ones sequent to God, in which the Word of God descends whole to everybody, through Providence, as the life which penetrates through all the ones which feel death⁴²⁶. Because dead are all the ones which live only through the impartation of life. And the heaven it means here the natural hidden of God, due to which He cannot be comprised by anything and anybody. And if somebody says that the «heaven» is the knowledge about God (the theology), and the «depth» the mystery of the oikonomia, he won't make any mistake, after my opinion. Because both of them are difficult to understand for them who try to examine them through demonstrations; better said they are totally impenetrable, when they are examined without faith⁴²⁷.

37. In the one who is on the stage of the doing, the Word, getting thickened through the ways (modalities) of the virtues, becomes body; in the contemplative one however, being thinned

⁴²⁵ Romans: 10: 6-7: KJB: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) // Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)"; ROB: "And the righteousness from the faith speaks like this: «Do not say in your heart: Who will ascend to heaven?», namely to descend Christ! // Or: «Who will descend into depth?», to raise up Christ from dead!"

⁴²⁶ Or "dead", these rows being a commentary at the words from Romans: 10: 6-7.

⁴²⁷ There are two infinities: the positive one of God, and the negative one of ours; or the infinity of the Life and the infinity of our nothingness, when we want to stand through ourselves, namely into the sin. "The abyss of our infinity into nothing is one with the death. All the creatures through themselves are dead. Only through the Word of God, the One Who sustains them through Providence, they live. They are alive for they participate at the life of God; but this it means that in the same time through themselves they are dead. Origen regarded the participation as a sign of the intrinsic death. This was made also by Gregory of Nyssa. But these ones regarded the death only from a moral point of view; as weakness brought by the sin, Saint Maximos identifies the "participated life" itself with the dead life (Balthasar, cited work, 40). The Word it is in this way not only the re-creator of the supernatural life, through the salvation work, but also the sustainer of the natural one, through Providence. Without Him there isn't and doesn't continue anything into Universe. He is the cause and the engine of everything.

through the spiritual cogitations, is made as He was at the beginning, God-Word⁴²⁸.

38. The one who shows the teaching of the Word through more thickened words and examples, fitted to the understanding of the listeners, he makes body the Word. And he who exposes the mystical theology (the mysterious knowledge about God) through high views he makes again ghost the Word.

39. The one who wants to know God in an affirmative way from affirmations he makes body the Word, not being able to know God as a cause from elsewhere but from the seen and touched ones. And the one who wants to know Him in a negative way through negations he makes ghost the Word, knowing properly the supra-unknown One, as the One Who was at the beginning God and was at God, but not from something from the one that can be known⁴²⁹.

⁴²⁸ Origen speaks about a thickening of the spirit through sin (Io. Co.: 13: 21). According to him, the Logos destroys the thicker and the more material cogitations from the soul (Io. Co.: 2: 7). But he doesn't use the term "thickening" for the existence of the Logos into the World. This formula is used only by Gregory of Nazianzus (*Or. in Epiph.*, G. P. 36, 313 B). Saint Maximos comments it in Ambigua (G. P. 91, 1285C, 1288 A). "The thickening" is made through likenesses and images, through "the book" of the things from the nature, and in the end through embodiment, for we, the ones "thick with the understanding", to be able to comprise Him and to be able to ascend to the spiritual contemplation of Him. In this head it is made the first "oikonomic" application of the idea of "thickening" and "thinning". The Logos is "thickened" in the work of the man, in the doing made through the body, and is thinned in the work of God, into knowledge.

Evagrius said also about the natural contemplation that it is a spiritual body of the Gnosis (Cent.: 2: 5), or the "last coat: (Cent.: 3: 8), which being then put on by the mind, after it disrobed the thick coat of the doing, it shows itself naked before of God. Even more, Evagrius calls the virtue and the Gnosis as bodies of the mind (Cent.: 2: 18). The exact parallel at Maximos it is however the sentence: "The body of the Lord are the virtues... the blood of Christ the contemplation of the nature... the heart of Christ the knowledge of God (*Sent. ad. frates*; G. P. 90, 377 C D.) (Balthasar, *op. cit.*, p. 34-35). Not from this kind of ideas, which can be found also the thinkers from antiquity, have been developed the fantastic theories of the theosophists about the different bodies of the beings, which though, differently by those ones, they conceive them so materialistically?

⁴²⁹ As also Dionysius the Aeropagite, Saint Maximosos considers the negative theory superior to the affirmative one. The positive theology knows God as a simple cause from doings. The negative theology know more of Him (more "substantially"), because it doesn't know Him from creatures, from the ones which can proper-said be, through His unmediated discovery. From here it is seen that Saint Maximosos doesn't understand through the negative theory an intellectual theology, parallel with the affirmative one, but a mystical living of God, which cannot be comprised in the concepts and the terms borrowed from the created world.

40. The one who has learned how to dig, through deeds and contemplation, the wells of the virtue and of the knowledge from inside him, like the Patriarch, he will find Christ inside, the Spring of Life⁴³⁰, from which the wisdom advises us to drink, saying: "Drink water from your vessels and from the spring of the wells". By doing this, we will find inside us its treasures⁴³¹.

41. The ones who live beastly, only for the senses, they endanger themselves, making body the Word, as ones who abuse the creatures of God to serve to the passions, and they do not understand the meaning of the wisdom which is shown in everything, for knowing and glorifying God from His creatures, and to understand from where, as what and towards what purpose we have been made, and in which direction we have to let us be led by the seen ones. But walking in this century in darkness, they touch with both hands only the nescience when it comes about God.

42. They who hang themselves only on the letter of the Holy Scripture, and descend the dignity of the soul enslaving it to the bodily service of the law, they make to themselves, in a worthy of reproach way, body the Word, reckoning that God is satisfied only with sacrifices of animals. Being cleaned outside, the entire care of them is from the body. But they don't care about the beauty of the soul, but they let it to be defiled by the stains of the sin, even thought for the soul has been brought to existence the entire order of the seen ones, and for the soul have been given all the godlike word and the Law.

43. The Holy Gospel says that: "The Lord has been put for the falling down and raising of many"⁴³². Consequently, let`s

⁴³⁰ He is inside us from the Baptism, but without hanging on our being (according to Mark the Ascetic, the writing "*About Baptism*", Romanian Philokalia, volume I).

⁴³¹ Proverbs: 5: 15: KJB: "Drink waters out of thine own cistern, and running waters out of thine own well."; ROB: "Drink water from your water well and from the brooks which flow out from your spring."

⁴³² Luke: 2: 34: KJB: "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;"; ROB: "And Simeon blessed them and said towards Mary, His mother: Behold, this One is put towards the fall and the raising of many from Israel, and as a sign which will stir up resistances,"

notice whether lest He is put towards the falling of the ones who regard the creation only with the senses, and they keep only the letter of the Holy Scripture, as ones who cannot penetrate towards the new ghost of the grace, because of their own insanity; and for the raising of the ones who spiritually regard the creatures of God and spiritually listen to His words, and they take care through decent behaviors, only of the godlike image of the soul.

44. The word that «the Lord has been put for the falling and the raising of many from Israel», understood only in a good sense, it means that He is put for the falling of the passions and evil thoughts from every believer and towards the raising up of the virtues and of every loving of God thought.

45. The one who reckons God as creator of only the ones that are subjected to birth and corruption, he takes Him wrongly as a gardener, like Mary Magdalene did. That's why, towards the profit of that one, God shuns Himself his touch, because for him He still couldn't ascend to the Father. So He says: "Don't touch Me"⁴³³. For He knows that the one who comes close to Him with such an obsolete prejudgment he harms himself⁴³⁴.

46. The ones who by the fear of the Jews stay in a upper chamber from Galilee with the doors closed, namely the ones who, by the fear of the spirits of the evilness, they spend time in the region of the discoveries on the height of the godlike views,

⁴³³ John: 20: 17: KJB: "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."; ROB: "Jesus said to her: Don't touch Me for I haven't ascended to My Father yet. Go to My brothers and tell them: I ascend to My Father and your Father and to My God and your God."

⁴³⁴ Still for Origen the only meaning of the "descent" of the Word into the world it is His "ascent" from the world. The believer must do everything either not to retain God-Word down into the world, but to facilitate in his own ghost His ascent to heaven. Every believer must understand Christ increasingly according to the ghost, not according to the body, even for his own profit, to not be pleased only with this, but to raise himself to a higher understanding of Him. It is about the one who still is on the stage of the doing, who hasn't the Lord discovered yet, to tend towards the exceeding of this phase. The Lord descended into the world is the Lord hidden into commandments. The one who still is in the exclusive phase of fulfilling the commandments he keeps the Lord descended and His glory covered by the body of the ascetic-moral deeds (Cap. theol. II, 94).

locking for safety the senses as some doors, they receive in a not-understood way the Word of God, Who comes to them and shows Himself to them without the work of the senses. And by coming Him, He gives them the state of dispassion, telling them: «Peace to you!», and the impartations of the Holy Ghost He blowing upon Them; also He gives them «power» over the evil spirits and shows them the symbols of His mysteries⁴³⁵.

47. For the ones who investigate according to the body the teaching about God, the Lord Doesn't ascend to the Father; but for the ones who investigate it according to the ghost, through high views (contemplations), He ascends to the Father. Let's not keep for ever down the One Who has descended for the love for people; but let's unite up to the Father together with Him, leaving the earth and the ones of the earth, to not be us told what it was said to the Jews that remained incorrigible: "I am going there where you can't come". Because without the Word it is impossible to reach at the Father of the Word⁴³⁶.

48. The land of the Chaldeans is the passionate life in which are made and perfected the idols of the sins. And Mesopotamia (the land from between the rivers) is the living which moves between the enemy ones. The land of promise is the state filled up by all good things, by all the virtues. Consequently, the one who doesn't care about this habituation, like the old Israel, is dragged again into the slavery of the passions, being deprived of the received liberation.

49. To be noticed that about no saint it is told to descend willingly at Babylon. Because it is not allowed, neither hangs on the wise judgment, to the ones who love God, to chose the evil ones instead of the good ones. And whether some of them were

⁴³⁵ This is a spiritual interpretation of John: 20: 19-23. Galilee it is the region of the mystical discoveries. Saint Gregory of Nazianzus interpreted the room of the Last Supper as the place of the Gnosis (Or. 41 in Pent; P.G. 36, 444, A. B.). Now the upper room from the region of the discoveries is, as height of the mystical views, the place of union with God-Word. There the Lord gives to the souls the peace of the dispassion, imparts to them through instilling the powers of the Ghost, and shows them his side from where flowed out blood and water – the symbols of the Eucharist. The height of the contemplation it is not detached from the mystery of the Eucharist, but only there it actualizes entire its power. The mysterious showing of the Lord in the soul is produced when the soul ceased any of its natural activity. This is a fundamental idea of the mystical ideology.

⁴³⁶ John: 8: 21. The idea from the head 45.

carried there forcedly together with the people, through this we understand those who not by their will, but from necessity, for the salvation of the ones who need advice, they leave the higher meaning of the knowledge and descend to the teaching about passions. For this reason also the great Apostle reckoned that is more profitable to be into body, namely to occupy himself with the moral teaching, even his entire longing was to detach himself from the moral teaching and to be with Christ⁴³⁷, through supra-mundane and simple of the mind.

50. As the blessed David appeased Saul, the one tormented by the evil spirit, by playing the guitar to him⁴³⁸, in the same way the spiritual word, sweetened through the views (contemplations) of the knowledge, rests the labored mind, liberating it from the evil conscience which torments it.

51. Blond, with beautiful eyes is, as David⁴³⁹, the one in whom the bright knowledge is accompanied by the brightness of the love after God. And these are the doing and the contemplation⁴⁴⁰. The first one shines through the ways of the virtues; the second one illuminates through the godlike cogitations.

52. The kingship of Saul is the bodily way of serving the law, which the Lord has abolished it, as one which did not consummated anything. «For the Law, it says, did not consummate anything»⁴⁴¹. And the lordship of the great David is the pre-imagination of the evangelical ministration. For it

⁴³⁷ Philippians: 1: 23. It is shown the importance of the mission among the ones from below.

⁴³⁸ I Kings: 16: 23: KJB: "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."; ROB: "And when the spirit sent by God was upon Saul, David, taking the harp, played it, and to Saul it was easier and better and the evil spirit departed from him."

⁴³⁹ Ibidem: 16: 12: KJB: "And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he."; ROB: "And Jesse sent and they brought him. And that one was blond, with beautiful eyes and pleasant at face. Then the Lord said: «Arise to anoint him, for this one is!»"

⁴⁴⁰ The higher stage keeps also the lower one.

⁴⁴¹ Hebrews: 7: 19: KJB: "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."; ROB: "For the Law didn't consummated anything, and in its place it makes way to itself a better hope, through which we come closer to God."

comprises in a consummated way all the wills from the heart of God⁴⁴².

53. Saul is the natural law, which received from the beginning from the Lord to master over the world. But when it transgressed the commandment through disobedience, sparing Agog, the king of Amalek, namely the body, and slipped into the passions, he was removed from lordship, to take Israel, namely the law of the ghost, which begets the peace which builds to God the great temple of the contemplation.

54. Samuel is interpreted as “obedience to God”. So, until the Word preaches inside us through obedience, even if Saul will spare Agag⁴⁴³, namely the bodily thought, He will kill Agag with all the zeal of the Word priest, and He will make the loving of sin mind to feel shame, as one which has transgressed the rights of God⁴⁴⁴.

55. When the mind, getting haughty, ceases to ask, through the due investigation, on the Word giver of teaching, Who has anointed it against the passions, about what it has to do or to not do, it surely falls under the power of the passions because of its nescience. These ones, gradually separating the mind from God, make it to turn, in time of tribulation, towards the devils, and to deify its belly, wanting to receive from this one comfort in troubles. Let yourself be convinced about this by Saul, who not taking Samuel in everything as adviser, he is taken forcedly to the ministration of the idols, and asks for advice the ventriloquist witch, as a god⁴⁴⁵.

⁴⁴² I Kings: 16: 1: KJB: “AND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.”; ROB: “The lord said towards Samuel: «For how long will you weep for Saul, whom I rejected, to be no longer king over Israel? Fill up your horn with myrrh and go, for I am sending you to Jesse the Beth-lehemite, for from among his sons I have chosen to Me a king».”

⁴⁴³ Namely on Solomon.

⁴⁴⁴ It could be also here about reason (λόγος).

⁴⁴⁵ I Kings: 15: 17: KJB: “And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?”; ROB: “And Samuel said: «When you were little in your eyes, haven’t you reached the chieftain of the tribes of Israel and the Lord has anointed you as king over Israel?”

56. The one who prays to receive the bread for being, he doesn't receive it, of course, whole, as the bread itself is, but as himself is able to receive it. Because the Bread of Life gives Himself to everyone who ask for Him, for the love of people, but not in the same way to everybody, but to the ones who have committed great deeds of the righteousness, more, and to the ones who are little in these, less. To each one according to how much he can receive with the worthiness of the mind⁴⁴⁶.

57. The Lord, partially is absent, partially is present. He is absent for the sight face to face; he is present for the sight in mirror and riddle⁴⁴⁷.

58. The Lord is present through virtues in the one who is on the step of the doing; and from the one who doesn't value at all the virtue, He is far away from him. And again, in the one who is on the stage of the contemplation He is present through the true knowledge of the things; but from the ones who is devoid of this in some regard He is far away.

59. Is far away from the body the one who has moved himself from the amplitude of doing to the one of the knowledge, being kidnapped by the higher cogitations as in the clouds, in the transparent sky of the mysterious sight (of the mystical contemplation), into which he will be able to be with God always. And is far away from the Lord the one who still can't watch (contemplate) the meanings with a clean mind, without the works of the senses, as much as it is possible to the man, and he cannot comprise without guesses the simple reason of the Lord.

60. The Word of God is called body not only because He has embodied Himself, but also because the Word-God the simple one, Who was at the beginning at God and Father, and had inside Himself limpid and unveiled the patterns of everything, not comprising likenesses and guesses, nor

⁴⁴⁶ It is a kenosis of the gifts, of the divine energies, according to the capacity of the ones who receive them.

⁴⁴⁷ Until the mystical parousia doesn't pass into the eschatological one, it remains partially absent.

allegorical histories, when He comes to people, who are not able to come closer with the mind naked to the intelligible ones naked, detaching from the things that are usual to them, He makes Himself body, multiplying Himself in the variety of the stories, guesses, likenesses and obscure words. Because at the first encounter, our mind doesn't notice the unveiled Word, but the embodied Word, namely in the diversity of the words, being word through nature but body at sight. So as to the many it seems that they see a body and not the Word, even if according to the truth is the Word. Because the meaning of the Scripture is not the ones which it seems to the many, but other than the one which it seems to them. Because the Words makes Himself body to them through each of the written words.

61. The beginning of the apprenticeship of the people into awe is bonded to the body. Because at the first approach to the worshipping of God we talk after the letter and not after the ghost. But advancing slowly into the ghost through the thinner views (contemplations), we reach in a clean way in the clean Christ, as much as it is possible to the people. Then we can say as the Apostle: «Although we have known Christ according to the body, now we don't know Him anymore»⁴⁴⁸. And this one is because of the simple approach of the mind to the Word, through the removing the coverings off of Him. In this way we have advanced from knowing the Word according to the body, to His glory, as One Begotten from the Father.

62. The one who lives his life in Christ, he has raised himself above the righteousness of the law and of the nature. Showing this, the godlike Apostle says: «Because in Christ there is no more either circumcision or uncircumcision»⁴⁴⁹. Through circumcision he has shown the legal rightness; and through the not-circumcision he has shown the natural rightness.

⁴⁴⁸ II Corinthians: 5: 16: KJB: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more."; ROB: "That's why we don't know anybody after the body from now on; even if we knew Christ after the body, now we don't know Him anymore."

⁴⁴⁹ Galatians: 6: 15: KJB: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."; ROB: "Because in Christ neither the circumcision is something, nor the uncircumcision, but the new creature."

63. Some people are reborn from water and from ghost⁴⁵⁰; others receive their baptism in Holy Ghost and fire. But this four, namely: the water, the ghost, the fire and the Holy Ghost are one and the same ghost of God. Because to some people the Holy Ghost is water to them, for He washes them of the exterior defilements of the body; to some others only ghost, because He works in them the good things of the virtues; to some other again fire, because clean the stains from within, from the depth of the soul; and in the end, to the others, as to the great Daniel, is Holy Ghost to them, because gifts them wisdom and knowledge. Because after the difference of the works from the subjects, the one and the same ghost receives different names⁴⁵¹.

64. The Law ordered the Sunday: «to rest your ox of yoke and your servant»⁴⁵². Both these show the body through guesses. Because the body is the beast of burden of the laboring mind⁴⁵³, being forced to feel disgust for the burden of the virtues through deeds. The same one it is also the servant of the contemplative mind, because it serves in a rational way to the commandments of the mind, which it has reached at the knowledge, as one which has been also penetrated by rationality, through the contemplations of the mind. The Sunday is the end of both of them, destining to each of them the due rest from the good things to which they serve through doing and contemplation.

⁴⁵⁰ Matthews: 3: 14; John: 3: 5.

⁴⁵¹ Here the spiritual ascension has four steps, corresponding to four works of the Holy Ghost which all of them are potentially given from the baptism. This is a wide vision of the effects of the baptism. In fact the grace of the other mysteries must be connected somehow to the grace of the baptism, or better said, to one or to another of the sides of this grace, carrying it further more. The four steps are: a) cleansing of the passions, b) achieving of the virtues, c) removing of the last roots of the passions from the soul (of the thoughts) and d) achieving the wisdom and the knowledge. In the tripartite division the first two constitute on the other hand the practical phase.

⁴⁵² Exodus: 23: 12: KJB: "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed."; ROB: "In six day do your affairs, and in the seventh day rest yourself, to rest also your ox and your donkey and to breath the son of your handmaid and the stranger which is with you."

⁴⁵³ Of the mind being in the practical or active phase.

65. The one who works the virtue with the due knowledge he has the body as beast of burden, which he drives it to the fulfillment of the duties with the reason, and as a servant the way of doing the virtue, which buy him with the judgments of the right reckoning, which are instead of money. And the Sunday is the state of peace and dispassion into virtue of the soul and of the body, or the unchangeable habituation⁴⁵⁴.

66. The Word of God is to the ones of whose care spins round, much more around the bodily virtues, straws and hay, nourishing the suffering (passionate) part of their soul towards working of the virtue. But to the one who have raised themselves through true contemplation to the understanding of the spiritual ones, it is to them bread which nourishes the mental part of their soul towards the consummation according to the image of God⁴⁵⁵. That's why we see the patriarchs feeding themselves on the road with bread and the cattle with fodder⁴⁵⁶. And the Levite from the Judges says to the old man, who received him as guest: «We also have breads, and our cattle straws and we do not need any of your servants»⁴⁵⁷.

⁴⁵⁴ Saint Maximos describes in the heads 64-64 the way into which the natural faculties of the human being are imparted of the Sunday (of the rest) of the mind, and how the body, from an irrational animal, becomes – through education – a rational servant (*ορθολογική*). In the head 65 the place of the body is taken by the mode (*τρόπος*), namely that personal practical way towards the fulfillment of a virtue, which to Maximos it is the practical parallel of the theoretical logos of a thing (Quest ad. Thal. 90, 321 B) (Balthasar, cited work, 144). The rest of the body and of the soul after the endeavor of fulfillment the virtue it is not an exit from the state of the virtue, but on the contrary, a steadfast consolidation into it. The rest it means only that the man mustn't strain himself so much anymore for the accomplishment of the virtue, because it has become to him a habit. This habit, raised above agitation and straining, it is just the state of dispassion, which therefore isn't a state of neutrality, of carelessness, but one of firmness in virtue. The dispassion as an ending phase from the spiritual ascension, it is just the Sabbath from the end of the practical activity.

⁴⁵⁵ The deiform consummation.

⁴⁵⁶ Genesis: 24: 32: KJB: "And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him."; ROB: "And that man entered into the house. And Laban took out the burden from the camels and gave to them straws and hay, and to him and to the men that were with him he gave water to wash their feet."

⁴⁵⁷ Judges: 19: 19. It is continued here the resemblance from the heads 64-65 of the ones who work the bodily virtues with the beast of burden to which the Logos makes Himself an inferior food, on their measure.

67. The Word of God is called and is: «dew» and «water» and «spring» and «river»⁴⁵⁸, as it was written, being and making Himself these ones according to the power of the ones who receive Him. To some ones He is dew because He quenches to them the fever of the passions, which heats their body from outside. To them who are shaken into depth by the fever of the venom of the evilness He is water, not only because He destroys through a contrary characteristic what is opposite, but also because He gives them power of life for a happy existence. And spring He is to the ones who have inside them as a ceaseless gushing the habituation of the contemplation because He gives them wisdom. At last, river He is to the ones who flow out like a river the pious teaching, right and savior, because water plentifully people, cattle, beasts and plants. And He makes this for being people deified, being elated through the meanings of the spoken ones; for the brutified by the passion ones to receive back the power of the natural reason, they achieving again also their humanity through the zealous showing of the images of the virtues; they who have become savage through their wicked habits and deeds to be softened through the sweet and smooth advices and to come back to the gentleness of the nature; and the ones who have become insensible towards the good ones, like the plants, being thinned through the penetration of the Word into depth, to achieve the feeling towards bringing forth of the fruits, and the power of the Word to be to them as a sep which nourishes them.

68. The Word of God is the way of the ones who are crossing well and in a sustained manner the road of the virtue through deeds, and they do not deviate either to the right, through vain glory, or to the left through the leaning towards the passions, but they direct their paces towards God. This thing not guarding to the end, Asa, the king of Judas, it is said that at the old age his feet harmed him, because he had weakened in stepping on the road of God⁴⁵⁹.

⁴⁵⁸ Deuteronomy: 32: 2. Ecclesiastes 1: 5; 15: 3; 24: 41-43.

⁴⁵⁹ III Kings: 15: 23: KJB: "The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet."; ROB: "All the other deeds of Asa, and his labors, and all that he done, and the cities that he built are written in the chronicle of the kings of Judas, except the fact that at his old age he had ill feet."

69. The Word of God is called door because introduces to knowledge the ones who have crossed well the entire path of the virtues on the righteousness road of the deeds and because He shows to them as a light the much shining treasures of the wisdom. Because one and the same is both way and door, and both key and kingdom: way, as the One Who guides; key, as the one who opens and opens also Himself to the one worthy of the godlike ones; door, as the One Who leads inside; kingdom, as the One Who is inherited, and is given through Kingdom to everybody⁴⁶⁰.

70. The Lord is called: light, life, resurrection and truth. Light, as the One Who gives brightness to the souls, banishes the darkness of the nescience, lightens the mind towards the understanding of the mysterious things and shows the mysteries which cannot be seen but by the ones who are clean in their hearts; life, as the One Who gives to the souls which love God the power to move themselves towards the godlike ones; resurrection, as the One Who raises up the mind from the dead adhesion to the material ones, cleaning it up of all the corruption and numbness; truth, as the One Who gives to the worthy ones the unchangeable habituation of the good ones.

71. The Word of God and of the Father is mysteriously in each of His commandments; and God and the Father is whole undivided in whole His Word in a natural way. Consequently, the one who receives the godlike commandment and accomplishes it, he receives the Word of God Who is in it. And the ones who has received the Word through the commandments he has received in the same time the Father, Who is in Him in a natural way. For He said: «Amen, I am saying to you, the one who receives the One Who I will send, he receives Me; and the one who receives Me, he receives the One Who has sent Me»⁴⁶¹. Therefore, the one who has received a

⁴⁶⁰ Way is especially to the ones who are on the step of the doing, door and key to the ones who pass on the step of the knowledge, and kingdom to the deified ones.

⁴⁶¹ John: 13: 20: KJB: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."; ROB: "Verily, verily I say to you: the one who receives the One Who I will send, he receives Me; and who receives Me he receives the One Who has sent Me."

commandment and has accomplished it, he mysteriously has received the Holy Trinity⁴⁶².

72. That one glorifies God in his inside, not who praises Him in words, but the one who endures, from the sake of God, for virtue, pains and labors. This one is glorified at his turn by God with the glory that is in God, receiving through impartation the grace of the dispassion as a coronation of the virtue⁴⁶³. Because everyone who glorifies God inside him through suffering for the virtue during the doing, he is also glorified in God, receiving the light of the spiritual ones in a free of passion contemplation. For the man says coming at His passion: «Now has been extolled the Son of Man and God has been extolled into Him. And if God has been extolled into Him, He will extol Him into Himself. And immediately He will extol Him»⁴⁶⁴. From here it is limpid seen that the sufferings for virtue are followed by the godlike gifts⁴⁶⁵.

73. Until we see the Word of God embodied in the letter of the Holy Scripture, in a divers way, through guesses, we still haven't seen spiritually the Heavenly Father, bodiless, simple, one and alone, as he is in the bodiless Son, simple, one and alone, according to the word: «The one who sees Me, he sees the Father»⁴⁶⁶; or: «I am into the Father, and the Father into Me»⁴⁶⁷.

⁴⁶² The teaching that the Lord is hidden into the commandments, taken from Mark the Ascetic, becomes through development a fundamental theme in the system of Saint Maximosos. (At Mark the Ascetic, in the *Spiritual Law*, head 190, Romanian Philokalia, volume I, first edition, p. 249; at Saint Maximosos in *Quaest. Et dubia* 90, 833; *Ambigua* P.G. 91, 1172).

⁴⁶³ The dispassion it is the unshaken habituation in virtue; this cannot come but at the end of the endeavors for purification of passions and of achieving of the virtues. But then it is given as a gift, and not a simple result of the human efforts.

⁴⁶⁴ John: 13: 31: KJB: "Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him."; ROB: "And when he has gone out, Jesus said: Now has been extolled the Son of Man and God has been extolled into Him".

⁴⁶⁵ A new mentioning of the active step and of the contemplative one. The active one, through his sufferings for the virtue, glorifies God, making himself small, and straining all his powers only in the service of the commandments of God. But as a reward he receives the knowledge, the light, the deification, through which he is glorified by God. Now God works into that one His glory, exalting him in front of everybody.

⁴⁶⁶ John: 14: 9: KJB: "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"; ROB: "Jesus said to him: For so long I am with you and you haven't know me, Philip? The one who has seen Me, he has seen the Father. How do you say: Show us the Father?"

Therefore, it takes many science for, carefully removing firstly the veils which cover the Word, to be able to watch with the unveil mind⁴⁶⁸ the Word Himself, standing by Himself, and showing in Himself clearly the Father, as much as it is possible to the people. That's why it is necessary that the one who piously searches for God, not to be retained by any letter, lest to receive instead of God the ones from around God, namely to embrace in a wrong way, without realizing it, instead of the Word the letters of the Scripture. Because the Word escapes to the mind, which believes that through veils it has caught the bodiless Word, as the Egyptian woman didn't catch Josef but his vestments⁴⁶⁹; as the one from old, remaining only to adornment the seen ones, they didn't notice that they are servicing to the doing and not to the Doer⁴⁷⁰.

74. The word of the Holy Scripture after it was gradually disrobed of the bodily additions, which are laid down upon it, through coming in the plain site of its higher meanings, it shows itself to the more transparent mind as being in a thin waft⁴⁷¹. It is about that mind which, totally leaving its natural

⁴⁶⁷ John: 14: 10: KJB: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."; ROB: "Do you not believe that I am into the Father and the Father is into Me? The words that I tell you I do not speak them from Me, but the Father - Who remains into Me - does His works."

⁴⁶⁸ With the empty mind.

⁴⁶⁹ Genesis: 39: 12; Romans: 1: 25.

⁴⁷⁰ III Kings: 19: 11-12: KJB: "And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: // And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice."; ROB: "The Lord said: «Come out and stay on the mountain before the face of the Lord! For behold the Lord will pass; and before Him will be a fierce storm which will rend the mountains and will break in pieces the rocks, but the Lord won't be in the storm. And after the storm there will be an earthquake, but he Lord won't be in the earthquake; // After the earthquake there will be a fire, but neither into the fire will be the Lord. And after the fire there will be a gently waft, and there will be the Lord»".

⁴⁷¹ As the mind disrobes itself of different clothes or bodies, for becoming naked, in the same way the godlike Logos disrobes Himself for the naked mind. "The feeling above the feeling of the knowledge" it is not a sentiment in the modern psychological sense of the word, but an act of feeling, of noticing a simple spiritual presence. Even Origen spoke about the "insensible feeling" (*μη ευαίσθητα αισθητήρια*). Gregory of Nyssa calls it "the feeling of a some presence" (*μερικοί αίσθηση της παρουσίας*) (*Cant. hom.* 11; P. G. 44, 1001 B), and Diadochus originally develops it, in the sense that the soul leaves the five external senses

works, it is able to receive only the feeling of that simplicity which in some degree announces the Word, as the great Elijah has been found worthy in the cave of Horeb of this view. Horeb it is interpreted novelty and indicates the habituation of the virtues in the new ghost. And the cave is the hidden place of the wisdom into the mind, in which reaching somebody in, will feel that knowledge from above feeling, in which it is told to be God. So, everyone who truly searches for God, as the great Elijah, he won't be only in Horeb, namely into the habituation of the virtues, as the one from the step of the doing, but also in the cave of Horeb, namely in the hidden place of the wisdom, being only in the habituation of the virtue, as a contemplative one.

75. When the mind will shake off the many opinions about the things which have laid upon it, the Word of the Truth⁴⁷² will be clearly discovered to it, giving to it the grounds of the true knowledge and removing its prejudgments from before, as some scales from the seeing powers, as happened with the godlike and great Apostle Paul. Because the opinions which are born by the attention directed only towards the letter of the Scripture and the passionate reckonings which emerge from the watching of the ones that can be seen only with the senses, they really are scales laid upon the transparent power of the soul, which impede the penetration at the unimpaired Word of the truth.

76. The godlike Apostle Paul says that he has only from part the knowledge of the Word⁴⁷³. And the great Evangelist John says that he has seen His Glory: «I have seen he says, His glory, glory as of the One Begotten from the Father, full of grace and of truth»⁴⁷⁴. Saint Apostle Paul said that he has only from

when it is actualized the unique and mystic spiritual sense of the mind. The cave is the hidden place of the mysterious knowledge, but it necessary is on the mount Horeb, namely on the pick of the habituation into virtue. The one who has reached at the knowledge must not leave the virtue.

⁴⁷² Or the reason of the truth.

⁴⁷³ I Corinthians: 13: 9: KJB: "For we know in part, and we prophesy in part."; ROB: "Because in part we know and in part we prophecy"

⁴⁷⁴ John: 1: 14: KJB: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."; ROB: "And the Word has made Himself body and dwelled among us and I saw His glory, glory as of the One-Begotten from the Father, full of grace and of truth."

part the knowledge of the Word as God. Because is known only on a measure from the works. Because His knowledge according to the being and hypostasis it is not possible in any way to anybody, being in the same way inaccessible to all the angels and people. But Saint John though, who knew the reason of the embodiment of the Word in a consummated way, as much as it is possible to the people, he said that he saw the glory of the Word as body, namely he saw the reason or the purpose for which God has made Himself man, full of grace and of truth. For not because is God according to the being and of one being with God the Father has been given with grace the One Begotten, but because He has made Himself man and of a being with us, according to the oikonomia, He has been given with grace for us who need grace; and from His fullness we ceaselessly receive, at any of our advancements, the grace on our measure. Consequently the one who guards unstained within him the word (reasons) of the Word of God Who has embodied for us, he will receive the full of grace and truth glory of the One Who sanctified Himself for us as man during His living among us. «For when that One will show up, it is said, like Him we will be»⁴⁷⁵.

77. Until the soul passes from power to power and from glory to glory, namely advances from virtue in a bigger virtue, and ascends from knowledge in a bigger knowledge, it ceases not to be far from its country, as it was said: «From long wanders my soul»⁴⁷⁶. Because long it is the distance and bigger the multitude of the knowledge that must cross them «until will reach at the lightened tent, to the house of God, in voice of joy and confession and in sound of feast»⁴⁷⁷. He adds to the full of meaning words in its advancement in the spiritual

⁴⁷⁵ I John: 3: 2: KJB: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."; ROB: "Beloved, now we are sons of God, and what we will be it hasn't been shown until now, We know that if He will appear, we will be like Him, because we will see Him how He is."

⁴⁷⁶ Psalms: 120: 6: KJB: "My soul hath long dwelt with him that hateth peace."; 119: 6: ROB: "For long time my soul wandered."

⁴⁷⁷ Psalm: 42: 4: KJB: "When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday"; 41: 5: ROB: "In voice of joyfulness and praise and in sound of feast."

contemplations, increasing in the same time in the joyfulness of the mind, namely in the correspondent gladness and thankfulness⁴⁷⁸. Because all of the ones who have received the gift of the grace celebrate these ones, shouting in their hearts: «Abba Father!»⁴⁷⁹.

78. «The place of the wonderful tent» it is the dispassionate and unbroken habituation of the virtues. The Word of God descending into this habituation, adorns the soul as a tent, with the divers beauties of the virtues. And «the house of God» is the knowledge composed from many and divers views – contemplations. God, dwelling through it in the soul, fills it up with the abundance of the wisdom. «The voice of joyfulness» is the bouncing of the soul for the richness of the virtues. And «the voice of confession» is the thankfulness for the participation full of glory to the feast of the wisdom. At last, «the sound» is the mysterious and uninterrupted doxology, composed from the mixing of both of them, of the joyfulness and of confession⁴⁸⁰.

79. The one who has fought valuably with the passions of the body and warred with strength the unclean spirits and has banished from the county of his soul their thoughts, let him pray to be given to him clean heart and to be renewed right ghost within the ones from inside⁴⁸¹, namely to be fully emptied

⁴⁷⁸ After in head 76 it was made the difference between the fullness (*πληρότητα*) of the grace and of the truth which are in Christ as a man and between His existential godhead, this fullness being one with the godlike things destined to the created world (Sophia) and after he said that from this fullness placed in His human nature we gradually receive at any spiritual advancement, in this head he show how long it is the distance to our true house, or to the house of God, which we must go through this advancement. The divine energies descended to us, thought infinite from the first moment that we start to receive them, they stretch on an infinite distance to the divine being, Who is of “infinite times infinite” above them. The world of Sophia is an infinite field, opened to the eternal progress of Sophia-nization of the creature, namely of deification, or of increasing of the divine energies from it, became subject of them according to the grace.

⁴⁷⁹ Galatians: 4: 6: KJB: “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”; ROB: “And because your are sons, God has sent His Son in your hearts, Who cries out: Abba, Father!”

⁴⁸⁰ On one hand the progress in the impartation of the godlike wisdom (Sophia) is endless, but on the other hand, when the man ha leaved all that it is created, and so changeable and fickle, not having anymore in himself but the uncreated divine energies and so the steadfastness in virtue and in conscience, he reached at home.

⁴⁸¹ Psalms: 51: 10: KJB: “Create in me a clean heart, O God; and renew a right spirit within

of the defiled thoughts and to be filled up by the godlike thoughts, to become in this way in a spiritual manner a world of God, bright and great, composed from views – contemplations -: moral, natural and theological ones⁴⁸².

80. The one who has made clean his heart he knows not only the reasons of the inferior ones and sequent to God, but he watches in some measure in God Himself, after he has passed over everything; and this is the last end of the good things. In this heart coming God, He deigns to carve in it through ghost His own characteristics, as in some tablets of Moses. And this in the measure in which that heart has increased through doing and contemplation according to the word which mysteriously commands: «Increase!»⁴⁸³.

81. Clean heart it is called the one which doesn't have anymore any natural movement towards anything. In this one coming in the Lord, for its consummated simplicity, He writes His laws as in a much smoothed tablet.

82. Clean heart it is that one which shows its memory to God totally shapeless and without image, ready to let itself be signed only through His imprints, through which He uses to make Himself shown⁴⁸⁴.

me. ”; 50: 11: ROB: “Clean heart build inside me, God, and righteous ghost renew in the ones from within of mine”.

⁴⁸² The clean heart is a gift from above, which surpasses any human effort. The soul was considered even by Philo and Origen as a spiritual world (Balthasar, cited work, 91). This heart becomes and ever bigger world on the measure that it receives in it ever more from the world of the divine reasons and energies (Sophia).

⁴⁸³ Exodus: 23: 30: KJB: “By little and little I will drive them out from before thee, until thou be increased, and inherit the land.”; ROB: “But I will banish them little by little, until you will multiply yourselves and will take possession on that land.”

⁴⁸⁴ The idea of Evagrius that the mind or the heart must become shapeless, if it wants to contemplate God, is completed in the heads 80-82 by the idea that God writes into it His characteristics, signs and shapes.

Τύπος to Maximosos it means also the original model, the idea of the thing in Logos (heads: 2, 60).

The watching of these *τύποι* is equivalent with the watching of the world of God.

Through *τύπος* it is named the model of the tent seen by Moses on the Mount Sinai, while the idols of the Jews are called *αντιτύποι*, namely counter-models. From here it follows that the one who contemplates God, is shaped according to the original model of his being, but his mind being elevated above all the finite shapes. It is a ceaseless shaping through which the being of the man it is brought ever closer to its model, entering in the same time in ever tidier connection with the models of all things. It is interesting that clean heart it is considered here

83. The mind of Christ that the saints receive it, according to the word: «And we have the mind of Christ»⁴⁸⁵, does not come into us to deprive us of our mental power, neither to complete our mind, but to illuminate, through its quality, the power of our mind, and to bring it to the same work with His. Because the mind of Christ I say that it has it the one who cogitates like Him and through all, he cogitates Him⁴⁸⁶.

84. Body of Christ it is told to us that we are, according to the word: «And we are the body of Christ and limbs in part»⁴⁸⁷, not because we would renounce at our bodies and we would make ourselves His body, neither because that One would change Himself into us according to the hypostasis, or He would be cut in limbs, but because we reject the corruption of the sin, in resemblance with the body of the Lord. Because as Christ it was according to the nature man, so us also, the one who have believed in Him and have put Him on in ghost, we can be through the free will without sin in Him.

85. In the Scripture there are temporal ages, and then of those ones which comprise the end of the end of other ages, according to the word: «But now at the end of the ages» and the following ones⁴⁸⁸. And again other ages, free of the temporal nature, after the age from the present time, according to the word: «To be shown in the ages to come His overwhelming

the heart which has stopped any natural movement, as movement which, through the fact itself that it is finite, cannot notice God, but stops itself to finite things. Even when it wants to dream God through one of them, it does it in an imperfect form, unworthy of God.

⁴⁸⁵ I Corinthians: 2: 16: KJB: "For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."; ROB: «For who has known the thought of the Lord, to instruct Him?» But we have the thought of Christ."

⁴⁸⁶ The dwelling of Christ into us doesn't have as a result an absorption of the created spirit into the divine Logos, but a divine and supernatural activity of the natural faculty, which as faculty remains natural. As Saint Maximosos says in another part: "Because the grace never destroys the power of the nature. A contrary: it make the nature weakened by the unnatural abuse capable again of its natural affectivity" (Quaest. ad. Thal., 59; P.G. 90, 608A).

⁴⁸⁷ I Corinthians: 12: 27: KJB: "Now ye are the body of Christ, and members in particular."; ROB: "And you are the body of Christ and limbs (*each*) in part."

⁴⁸⁸ Hebrews: 9: 26: KJB: "For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."; ROB: "Otherwise, he should have suffered repeatedly from the foundation of the world; but now, at the end of the ages He showed Himself once towards the erasing of the sin through His sacrifice."

richness» and the following ones⁴⁸⁹. We find out in the Scripture also a multitude of past ages, present one and future ones. And some ages are ages of the ages, eternal times and nations tied to the ages. We are not going to tell now what wants the Scripture to indicate through temporal ages, and what through eternal times and nations, which are simply the ages and which the ages of the ages. Because if I would to this we would prolong much over our intention our word. That`s why we are going to let to the lovers of learning ones to study these ones and we are going to turn back to the purpose for which we have these ones written.

86. We know that, according to the Scripture, there is something above the ages. That this it is, the Scripture told it. But what it is this did not show it. Namely it is said in it: «The Lord reigns forever, and after that»⁴⁹⁰. So there is something above the ages: the true kingdom of God. Because it is not allowed to say that the Kingdom of God has begun, or that it falls under ages and times. And this one we believe that is the heritage of the ones who are saved, their dwelling place, as the true word teaches us. It is the target of the ones who are moved by desire towards the last wanted thing ad reaching to which, they receive the ceasing of any movement, because there is no any time or age that they have to cross it. Because they have reached after all at God, Who is before all ages and to Whom the nature of the ages cannot reach⁴⁹¹.

87. While somebody is in this life, even if he would be perfect according to the state from here, both in deeds and in contemplation, he has the knowledge, the prophecy and the handsel of the Ghost, but not the fullness itself. But when will reach, after the finish of the ages, to the consummated end,

⁴⁸⁹ Ephesians: 2: 7: KJB: «That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.»; ROB: «To show in the future ages the overwhelming richness of His grace, through the goodness that He had towards us into Jesus Christ.»

⁴⁹⁰ Exodus: 15: 18: KJB: «The Lord shall reign for ever and ever.»; ROB: «The lord will reign forever and ever.»

⁴⁹¹ The kingdom of God is above movement of becoming of the created ones. The ones who reach in it they rest from any movement. To it nobody reaches through the natural movement of the spirit, but it comes as a gift from God, as a coronation of these efforts, but when these efforts have ceased. It is the last thing towards which we tend, and this is like a new motif for which, reaches at it, we rest ourselves of any temporal movement.

when will show Himself to the worthy ones, face to face, the Self Standing Truth, he will have not only a part from the fullness, but he will receive through the impartation the fullness of the grace itself. «For we will reach all of us, says the Apostle (namely the saved ones) to the state of the consummated man, at the measure of the fullness of Christ»⁴⁹² in which there are «hidden the treasures of the science and of the wisdom»⁴⁹³. Being showed this, what it is from part will cease.

88. Some people ask: how will be the state of the ones who are found worthy by consummation in the Kingdom of God? Will it be one of advancing and movement, or one of unmoved identity? And then how must we understand that the bodies and the souls will be? To these ones somebody could answer, expressing his opinion, as in the bodily life the purpose of the food is twofold, one for growing and the other one for sustaining of the ones who nourish themselves (because until we reach at the consummation of the bodily stature, we feed ourselves for growing up, and after the body stops from increasing in size, it doesn't nourish himself for growing, but for sustaining), so in what regards the soul, the purpose of the nourishing is twofold. Because it is nourished advancing in virtues and contemplations, until, crossing through all the things, reaches at the measure of the fullness of Christ. But reaching at this it stops from growing and increasing through the ones that are in the middle, nourishing itself without mediation with which is above understanding and because of that, maybe, above growing. From now on, we receive a sort of incorruptible food towards keeping of the deiform consummation which has been gifted to it and being communed by the endless sweetness of that food, through which he receives the power to be eternally equally happy, he becomes God through impartation of the godlike grace, resting himself from all the works of the mind and of the feeling and together with this giving rest also to all the natural works of the body, which is also deified together with the soul, through the

⁴⁹² Ephesians: 4: 13: KJB: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:"; ROB: "Until we will reach all at the unity of the faith and of the knowledge of the Son of God, at the state of the consummated man, at the measure of the age of the fullness of Christ,"

⁴⁹³ I Corinthians: 3: 10; Colossians: 2: 3.

impartation of deification according to its measure. So that only God is still seen both through the soul and through the body, the natural characteristics being overcome through the glory's overwhelming⁴⁹⁴.

89. Some from the learning lover ask: in what it will consist the difference between the dwelling places and the eternal promises? Will they be different according to their local placement, and after the spiritual quantity and quality of each dwelling place? To some people the first opinion it seems right, to some others the second one. But the one who has known

⁴⁹⁴ Is it the eternal life static or dynamic? This is the great question of Origen and Gregory of Nyssa. Origen had remained at a unsatisfactory dualism of the state and of the movement, for he reckoned the movement as being tied to the finite world, and he did not reckon the state as a fulfilled movement, but only a stopping which implied the peril of the boring. Saint Gregory introduced with boldness the idea of the eternal movement, fulfilled and happy, which exceeded the contradiction between state and movement, and even realized an identity (*Vita Moysis*, G. P. 44, 406). Saint Maximos also searches for a reconciliation, but discerning stronger than Saint Gregory the movement from the finite world from the element of movement which enters in the state of the eternal life.

In the sense of this synthesis he speaks about "the unmoved mobility" or about "the mobile stillness" (Quaest. ad Thalass., G. P. 90, 769A), or as he said in this head, of a ceaseless tasting of the spiritual goods, but not in order of increasing, not of preservation of the obtain consummation.

It has been said in the head no. 25 that then will not be any "spatial distance" between God and the worthy ones. Proper said, spatial distance there never is, if God is present everywhere. Through this it is said that there will nothing be in the middle between our sight and God. Because all are deified or Sophia-nized, namely everything that is created in all is overwhelmed by the godlike attributes. All are clothed in godlike, as in sunlight, and so the godlike is seen firstly and through its transparency the creatures turned back to Him and in Him. They remain creatures according to the being, not becoming themselves springs of the godlike attributes and this excludes any pantheism. But all of them live in concrete through the attributes of God and in God, but with their conscience of creatures essentially different of God. So, if in this life we see firstly the creatures and only through them with great difficulty we see God, then we will see God firstly and in His transparent light all the creatures in a clearer and deeper way than we see them in the earthly objectivity. Being the creatures in God, this does not mean that they cease to increase to be deified in Him; because they are not in His being, but in the Sophia-nic environment of His energies, which is more infinite than an ocean. Of course, God as a subject, He is in entire this environment, and who is in this environment he is "in front" of God. But the interior of the godlike subject is different than this environment of His manifestations. Inside this environment there still are stages and on them the angelic world and the categories of the righteous ones. And Jesus Christ comprised and penetrates all of them. So, on one hand, there is not any distance between God and each righteous one, but on the other hand each one has "such a long way" to which to advance in God. But because this increasing in deification it is not a growing up of the natural faculties, because all of these have ceased from growing up after they have been consummated, but an increasing through suffering the divine work, it is right to be said on the other hand that the creatures in the future life they "stay".

that: «The kingdom of God is inside you»⁴⁹⁵, and that: «to the Father there are many dwelling places»⁴⁹⁶, he reckons as being more true the second opinion⁴⁹⁷.

90. Some people ask: what is the different between the Kingdom of God and the kingdom of heavens? Are they different by substance, or only in the idea? Towards these ones it must be say that they are different, but not by substance. Because both of them are one according to the substance. So they are different for the cogitation. Because the kingdom of heavens is the possession of the clean knowledge of the things according to their reasons from God, and the Kingdom of God is the impartation through grace of the good things that God has them by His nature. The first one is at the end of the created world, and the second one, different from the first one by idea, after the end of the world⁴⁹⁸.

91. The word: «the kingdom of heavens is at hand» does not mean, as much as I reckon, a shortening of the time. «For does not come in a visible way, neither will they say: lo here, or, lo there». But it is the inwardly affection of the worthy ones

⁴⁹⁵ Luke: 17: 21: KJB: “Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”; Neither will they say: Lo, here! Or Lo, there! For, behold, the Kingdom of God is inside you.”

⁴⁹⁶ John: 14: 2: KJB: “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”; ROB: “In the house of My Father there are many dwelling places. And if not, I would have told you. I go to prepare a place for you.”

⁴⁹⁷ So, the different dwelling places from heaven are not different spatially, but they express the progress of the soul from a sphere in another one. Saint Gregory of Nyssa reckons that the souls are different only by the degree of the height of the virtue. Saint Maximos removes also him the spatial distance (second hundred, head 25). But what does it mean quantity and quality? Evagrius reckons the prayer of the working one as quantity, and of the contemplative one, quality (*About Prayer*, The Romanian Philokalia, volume I, first edition, pg. 75). The “quantity” of the soul is so the degree of practical virtue and the “quality” is the achieved knowledge. Saint Gregory of Nazianzus explains the “many dwelling place” as different degrees of virtue achieved and he asks that nobody to remain in one of them, but to pass through all of them (*Or.* 14, 5; G. P. 35, 86 B).

⁴⁹⁸ This is the problem of the report between Logos (or God) and Sophia, which will be debated latter. In Logos are in the same time the divine energies and the world, as ensemble of eternal ideas of the things (Sophia). According to Saint Maximos they are not separates as two substantial realities, but though they are not confounded for cogitation. That’s why the contemplations of the ideas of the world in God, whatsoever perfect would be, it is not the same thing as the participation to the energies of God Himself. As so reckoned Origen; for him there was not a difference between the two kingdoms, what easily led to the absorption of the world in the being of God.

towards it. Because «the Kingdom of God, says, inside you it is»⁴⁹⁹.

92. The Kingdom of God and Father it is potentially in all that believe; and in working in the ones who rejected from their disposition all the life according to the nature of the body and of the soul, and they have achieved it only the one of the ghost, so they can say: «I do not live anymore, but Christ live within me» (Galileans: 2: 20).

93. Some people say that the kingdom of heaven it is the living of the worthy ones in heaven; other, the state likewise the angels of the saved ones; and other, the image of the godlike beauty itself, which, the one who bear the icon of the Heavenly One⁵⁰⁰, they have it. As it seems to me, all three opinions are consonant with the truth. Because the future grace is given to everybody according to their qualitative and quantitative righteousness⁵⁰¹.

94. Until somebody crosses through the godlike fights of the working philosophy, he keeps in himself the Word, Who has come into the world from the Father, through commandments. After he has left behind the fights with the deed against the passions, and he has passed to the philosophy of the knowledge through contemplation, he allows to the Word, in a mysterious way, to leave again the world and to go to the Father. That is why the Lord says to the disciples: «You have loved Me and you have believed that I have come out from God. I have come out from the Father and I have come into world; again I leave the world and I go to the Father»⁵⁰². World, he might call the painstaking work of the virtues with the deed. And Father, the state of the mind the one from above the world and free from any earthly thought, from which the Word of God

⁴⁹⁹ Luke: 17: 21: KJB.

⁵⁰⁰ I Corinthians: 15: 49: KJB: «And as we have borne the image of the earthy, we shall also bear the image of the heavenly.»; ROB: «And s we have born the image of the earthly one; and how is the Heavenly One, so are also the heavenly ones.»

⁵⁰¹ See the head 89.

⁵⁰² John: 16: 27: KJB: «For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.»; ROB: «Because the Father Himself loves you, for you have loved Me and you have believed that I came out from God.»

comes to us, putting an end to the fight against the devils and the passions⁵⁰³.

95. The one who could kill through deeds the limbs the ones from the earth⁵⁰⁴, and to overcome by the Word from the commandments⁵⁰⁵ the world of the passion in himself, he will not have any trouble anymore, once he has left the world and he is in Christ, Who has defeated the world of the passion and gifts all the peace. Because the one who has not rejected the addiction to the material ones he will always have trouble, changing the tendencies of his will, together with the ones that change by their nature. But the one who has reached in Christ he will not resent in no way the changing and the corruption of the material one. That is why the Lord says: «These I have spoken to you, for you have in Me peace. In the world you will have troubles, but dare, I have overcome the world»⁵⁰⁶. In other words: in Me, the Word of the virtue, you have peace, being delivered from the swirl and the disturbance produced by passion and by the material things; but in the world, namely in the addiction to the material ones, you have troubles, due to their continual changing and corruption. Because troubles have both of them: the one who commits the virtue, for the toil and the pain weaved with it, and also the one who love the world, for not steadily achieving of the material ones. But the first one has savior troubles; and the second one corrupting and destroying troubles. To both of them God is a relief: to the first one for He rests him in Himself from the toils of the virtue, elevating him to contemplation through the labors of the virtue; to the second one, for He snatches off the addiction from him through repentance.

⁵⁰³ We raise ourselves from the first state, of the doing, on the second one, of the knowledge.

⁵⁰⁴ Colossians: 3: 5: KJB: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."; ROB: "Therefore, kill your earthly limbs: the fornication, the uncleanness, the passion, the evil lust and the covetousness, which is worshipping of idols."

⁵⁰⁵ The Logos from commandments or from the virtues it is in the same time the reason from the commandments or from the virtues, through which kills the rationality of the passions or liberates the reason from the slavery of the passions, making it steadfast in its objectivity, through which can know the truth.

⁵⁰⁶ John: 16: 33: KJB: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.": ROB: "These I have spoken to you, to have peace in Me. In the world you will have troubles; but dare. I have overcome the world."

96. The letter from the title of the guilty of the Savior showed the crucified One as Emperor and Lord of the practical, natural and theological philosophy⁵⁰⁷. Because it is said that it was written in Latin, Greek and Jewish languages. Through Latin I understood the practical philosophy, because the kingdom of the Romans was ordered, according to Daniel, to be the manlier one from the kingdoms of the earth; and proper to the practical philosophy, more than anything, it is the manhood. Through the Greek language I understand the natural contemplation, because the nation of the Hellenes occupied itself more than the other people, with the natural philosophy. And through the Jewish language I understand the mysterious knowledge about God, because this people were in a proved way consecrated to God in a seen way, for his parents.

97. We must be not only the killers of the bodily passions but also to be the destroyers of the passionate thought from the soul, according to the Saint who says: «In ten mornings I killed all the sinners of the earth, to destroy from the city of the Lord all the ones who commit the lawlessness»⁵⁰⁸, namely the passions of the body and the lawless thoughts of the soul.

98. The one who guards the way of the virtues, unharmed, with awe and right knowledge, without leaning towards a side or another, he will realize the coming of God to him from dispassion. «I will sing and I will understand in the righteous way from where You will come to me»⁵⁰⁹. The singing shows the virtuous doing; and the understanding the knowledge that is added to the virtue, through which feels the coming of God, the one who waits for the Lord, keeping vigil through virtues.

⁵⁰⁷ The three stages of the spiritual climbing: deeds, the contemplation of the nature and the mysterious knowledge of God.

⁵⁰⁸ Psalms: 101: 8: KJB: "I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."; 100: 10: ROB: "In ten days I will judge all the sinners of the world, to destroy from the city of the Lord all the ones who work the lawlessness."

⁵⁰⁹ Psalms: 101: 1: KJB: "I WILL sing of mercy and judgment: unto thee, O Lord, will I sing."; 100: 2: ROB: "I will sing and I will walk with understanding on a righteous way. When will You come to me?"

99. The beginner in awe must not be lead to the fulfillment of the commandments only with kindness, but he must also be often warred with harshness, to remember the godlike righteousness; to not only love with longing the godlike ones, but also to abstain with fear from sin: «I will sing, says, Your mercy and Your judgment, Lord» (Psalms: 101: 1: KJB; 100: 1: ROB).

100. The one who has adapted the body to the soul, through virtue and knowledge, he has made himself guitar of God and flute and church. Guitar, because he guard well the harmony of the virtues; flute, for he receives through godlike views (contemplations) the instilling of the Ghost; church, because, for the cleanness of the mind, he has been made dwelling place of the Word⁵¹⁰.

⁵¹⁰ Again the three stages of the ascension.

**Of the One from the Saints,
Our Father Maximos the Confessor**
Questions, Bewilderments, and Answers⁵¹¹

Question number one

Which are the virtues of the body and which of the soul?

Answer

The virtues of the soul are these ones: the love, the humbleness, the gentleness, the long-suffering, the forbearance, the lack of fury, the lack of intrigue, the not-judging; the not-searching for glory, the mercifulness, the not-love of silver, the compassion, the lack of haughtiness, the lack of pride, the pricking of the heart. And the virtues of the body are: the sleeping on the floor, the watchfulness, the fasting, the restraint, the poverty, the lack of scattering.

Question number two

What does it mean what it was said by the Apostle: "I am singing with the ghost, but I am singing also with the mind"⁵¹²?

Answer

Somebody sings with the ghost when he utters only with the tongue the singed ones. And he sings with the mind, when, knowing the meaning of the singed ones, he rejoice himself in their contemplation.

⁵¹¹ Migne G. P. 90, 785-856, with the abbreviated title: "*Quaestiones et Dubia*" 2.

⁵¹² I Corinthians: 14: 15: KJB: "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."; ROB: "Then what will I do? I will pray with the ghost, but I will pray also with the mind; I will sing with the ghost, but I will sing also with the mind."

Question number three

What does it mean: «into lawlessness I have been conceived and in sins born me my mother»⁵¹³?

Answer

The goal from before of God it was not to be us born through the bond of the wedding through corruption. But the transgression of the commandment has brought the wedding, because Adam wronged, namely he disregarded the law given to him by God. So, all of the ones who are born from Adam «they are conceived in lawlessness», falling under the damnation of the proto-parent. And «in sins my mother born me» it mean that Eve, the first mother, of all of us, gave birth in sin, as one who kindled herself towards pleasure.

Question number four

What does it mean the word said by the Apostle: «To be myself anathema from Christ for my kinsfolk»⁵¹⁴?

Answer

I would want to be myself given by Christ to the devil, to be tormented and to suffer for Israel the punishments that it owes due to the faithlessness in God, only just to be they saved, like the Lord gave Himself and He has made Himself curse for us⁵¹⁵.

⁵¹³ Romans: 9: 3: KJB: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"; ROB: "Because I would have wanted to be myself anathema from Christ for my brothers, the ones of one kinship with me according to the body."

⁵¹⁴ Galatians: 2: 10; 3: 13.

⁵¹⁵ Matthews: 10: 29: KJB: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father."; ROB: "Are not sold two sparrow for a penny? And no one of them will fall on the ground without the knowledge of your Father."

Question number five

In how many ways the human being commits sin?

Answer

I reckon that the human being commits sin in four ways: through kidnapping, through deluding, through nescience, and through inclination (disposition) of the soul. The first three ways bring the human being easily to the confession of the sin and to repentance. But the one who commits sin through the inclination of the soul and does not come to repentance neither by experience, nor with the passing of the time, will he be surely partaker of torments.

Question number six

What the Lord wants to say in the Gospel through the words: «Two birds are sold in exchange of an asar»⁵¹⁶?

Answer

Some people say that the asar comprises ten farthings. And through ten it is shown the letter I. But this letter is the beginning of the name of our Lord Jesus Christ⁵¹⁷. So through the name of the Lord is redeemed the new people and the old people; both the man from inside and from outside.

Question number seven

What does it mean the word told by Elijah and repeated by Elisha: «Where is God Aphou»⁵¹⁸?

Answer

It is interpreted in three ways: Where is God my Father? Or: Where is God of my chief? Or: Where if the God of the one who has hidden himself?

⁵¹⁶ Ten "asars" were a dinar. So the asar was a very small coin. And the asar had also ten farthings. IV Kings: 2: 14.

⁵¹⁷ In Romanian language the name of Jesus it is spelled "Iisus" (E.l.t.'s n.).

⁵¹⁸ The note of Combefis, Migne G. P. 90, 792, gives "Song of the Songs" as example of adjectival using of the human limbs the.

Question number eight

Of how many types are the allegories and what the tropes are?

Answer

The allegory uses unanimated things, as mountains, hills, trees and the other ones. The tropes use our limbs, as is the head, the eyes and the other ones. Because the trope it means: changing (*αλλαγή*)⁵¹⁹.

Question number nine

What does it mean the word from the psalms: «sitting you have been slandering on your brother and you have been plotting offence against the son of your mother»?

Answer

The one who slanders the activity of the one of the same faith and insists in his defamation rightly is he reckoned as a slanderer of his brother; and the one who defames, carried out by envy, on the one adorned with wisdom, and offends everybody, he truly plots offence against the son of his mother.

Question number ten

Because in the head number 100 of Saint Diadochus it is written that some ones will be judged in the future age with fire and so they will be cleaned, I pray you to discover to me the meaning of these words.

Answer

The ones who have achieved the perfect love towards God and they raised in the air the wings of their soul through virtues they are kidnapped in the clouds and they do not come to judgment, as the Apostle says. And the ones who have not

⁵¹⁹ Psalms: 50: 19: KJB: "Thou givest thy mouth to evil, and thy tongue frameth deceit."; 49: 20: ROB: "Your mouth has multiplied evilness and your tongue has weaved cunningness.";

totally achieved the consummation, but they have sins and good feats together, they come to the place of judgment and there, being somehow burnt through researching of their good and bad deeds, if they will be heavier on the side of the good ones they will be delivered from works.

Question number eleven
About Different Righteousness.

Answer

The wise ones in the godlike ones they say that there are three types of righteousness: humanly, angelic and godlike. The human one is the equally and honest sharing of the seen of things of the world; the angelic one is the plentiful impartation of the godlike knowledge; and the godlike ones they say that it consists in suffering for the sinners.

Question number twelve
What for, God, rebuking Peter, He called him: «Satan»⁵²⁰.

Answer

The Lord did not call Peter Satan in an injurious sense. All the ones of which the Lord was deprived, have become to us cause for positive goods: so, His death has become life to us; His disgrace it has been made glory to us. This thing not being known by the Apostle Peter, when the Lord said that He is going to suffer, he reckoned, according to the nature of the things, that it is impossible to die the life, or to be dishonored the Glory that is so great. The Lord, removing this judgment and wanting to show that there is no need to search an order of the being in the ones that are above being; He decided to cause positive goods through the contrary ones: through death, life, through insult, glory. So, to the one who opposes himself to this judgment, He says to Him: «Walk behind me» instead of «Follow My decision and do not step ahead, following the order of the things». Because the name satan is interpreted: the one who

⁵²⁰ *Libr. de opific. hom.*, head 21 and the following.

opposes himself. So He did not utter it in an injurious way, but somehow He said: you, who oppose yourself to my intention!

Question number thirteen

Because to the ones who do not understand the height of the cogitation of Gregory of Nyssa⁵²¹ it seems to them that he admits in many places the restoration (apocatastasis), please tell me what do you know about it?

Answer

The Church knows three restorations (apocatastases). One it is of each one in part, on the ground of the virtue; through his is restored each individual who has fulfilled in himself the reason of the virtue. The second is the one of the entire being at resurrection; it is the restoration in incorruptibility and immortality. And the third one, about which Gregory the Nyssa speaks more in his treaties, it is the restoration of the powers of the soul, fallen through sin, to the state in which they were created. Because as all things will receive through the resurrection of the body, at the hoped time, their incorruptibility, so they must reject also the perverted powers of the soul, during the prolongation of the ages, the memories of the sin dwelled into the soul, and, crossing (the soul) all the ages and not finding rest, to come to God, the One Who does not have an end. And so through the recognition of the goods, not through the impartation of them, to receive the soul his powers and to be restored and to be shown that the Maker is not the cause of the evil⁵²².

⁵²¹ Combefis declares that it is hard to understand this text; anyway, from this text cannot be deduced an apocatastasis of the ones who do not repent on earth, and still less, an apocatastasis of the evil spirits.

⁵²² Matthew: 5: 22: KJB: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."; ROB: "But I am saying to you: "Whosoever gets angry on his brother, worthy will he be of damnation; and who will say to his brother, you worthless, worthy will he be of the judgment of the synedrium; and who will say: you fool, worthy will he be of the gehenna of the fire.

Question number fourteen

For what reason, being many the heavy insults, the lord decides in the Gospels, that the one who says to his brother: «You fool» is guilty to the gehenna, and the one who says: «Raca» it is submitted to the judgment⁵²³?

Answer

The name «fool» say the interpreters it is given to the insane and mindless one; and the one of «fool» in Hebrew language it means «worthless». So because the name of «fool» it has been given to the faithless one, according to the word: «The fool one said into his heart: there is no God»⁵²⁴, or according to the word of Moses: «This people is fool and not wise»⁵²⁵, the one who says to his brother and of the same faith, faithless and idolater, of heretic, he calls him «fool» and he rightly makes himself guilty by gehenna. But the one who says to him «raca», namely «you worthless and unclean», he blackens the life of his brother and he is rightly submitted to an easier punishment.

Question number fifteen

How has to be understood the word from the Symbol: «He embodied from the Holy Ghost and of the Virgin Mary»?

Answer

Some of the saints say that from the Holy Ghost He took His soul as from manly seed, and His body He has formed it from virginal blood.

⁵²³ Ephesians: 1: 12: KJB: «That we should be to the praise of his glory, who first trusted in Christ.»; ROB: «To be towards the praise of His glory we, who have hoped before in Christ.»

⁵²⁴ Psalms: 14: 1: KJB: «THE fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.»; ROB: «The fool said in his heart: «There is no God!». The men corrupted are and hated they have become in their occupations. The is not the one who does goodness, there is not to the last one.»

⁵²⁵ Deuteronomy: 32: 6: KJB: «Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?»; ROB: «Reckless and mindless people, is not Him your Father, Who has built you, made you and founded you?»

Question number sixteen

Whom does the Apostle show, by saying towards Ephesians: «On the ones who hoped before in Christ»⁵²⁶?

Answer

On any of the saints from before the Lord, that, striving themselves into virtue, even if he did not know the whole mystery of the oikonomia, but he was moved in part by nature, he hoped and he expected that the Lord, Who created the nature, He will also recreate it, once being corrupted. Herod is translated: of skin. So we must be disgusted by the bodily thoughts.

Question number seventeen

What does it mean the word of the Apostle that: «The body and the blood cannot inherit the Kingdom of God»⁵²⁷?

Answer

The body is the lust and the blood the anger. Rightly is so, that the one who does not clean himself of these, cannot inherit the Kingdom of God.

Question number eighteen

What the diapsalm is?

Answer

I reckon that it is the passing from a thought to another, or from a teaching to another.

⁵²⁶ Ephesians: 1: 12. See the previous page.

⁵²⁷ I Corinthians: 15: 50: KJB: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."; ROB: "But this I say, brothers: The flesh and the blood cannot inherit the Kingdom of God, neither the corruption inherits the incorruptibility."

*Question number nineteen****What meaning does it have the history of Lamech⁵²⁸?****Answer*

Some of the taught ones in the godlike ones say that in the time of Lamech, being disturbance and disorder, the powerful one mastered over the weak one. So this Lamech, encountering a husband with his wife, he killed him and took his woman. Again, encountering a brother with a sister, he killed also that one and took his sister. The first one has been named: «man», and the second one: «young». These ones are according to the history. But according to the deeper meaning, Lamech it means the work of the sin. So, this one has killed in us the man, or the natural law⁵²⁹, and the young, or the spiritual law, and it has taken from them the letter⁵³⁰, for mixing with it the sower of the evil to make to be born the sin. That`s why the revenge for Lamech will be «of seventy times seven», through what it is understood that will be forgiven the punishments which come after consenting and committing the sin. Therefore, when Peter asks: «For how many times I will forgive to my brother if he will do wrong to me; up to seven times?», the Lord answers Him: «Not only to the seven times; but to seventy times seven»⁵³¹. Namely to forgive to the one who repents to you, not only the small ones committed through the consent of the thought, but also the deeds.

⁵²⁸ Genesis: 4, 23 and the followings.

⁵²⁹ In Greek language the word “law” it is of the gender male.

⁵³⁰ In Greek language we have the word “ἐννοια” (the meaning), but the sense is this of “letter”, in accord with the conception of Saint Maximosos

⁵³¹ Matthew: 18: 21-22: KJB: “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? // Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.”: ROB: “Then Peter, coming close to Him, he said to Him: Lord, of how many times will do my brother wrong towards me and I will forgive to him? Up to seven times? // Said to him Jesus: I do not say to you until seven times, but until seventy times seven.”

Question number twenty
About the different wills of God?

Answer

We must understand three wills at God: the one according to the pleasure (benevolence), the one according to oikonomia and the one according to forbearance. The one according to the pleasure it is shown by the ones happened with Abraham, when he said to God: «Get out from your land»⁵³². The one according to oikonomia it is shown by the ones brought upon Joseph, to make possible the ones which have come after that. And the one according to forbearance it is shown by the ones happened to Job.

Question number twenty one
What the psalmist wants to show by saying about the enemies: «The one who rush around»⁵³³?

Answer

«Around» it mean ahead, backwards, to the right and to the left. So the devil rush upon us from ahead, when they enchant us through the appearances of the matter; from behind, when they stir up the memory of the sin, through the thoughts that we had aforetime; from the left when they disturb the soul through the unrestrained bodily passions; and from the right, when they rush upon the soul through pride and vain glory.

⁵³² Genesis: 12: 1: KJB: "NOW the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:"; ROB: "After that the Lord said towards Abraham: «Get you out from your land, from your kindred, and from the house of your father and come in the land that I will show you»"

⁵³³ Psalms: 3: 6: KJB: "I will not be afraid of ten thousands of people, that have set themselves against me round about."; ROB: "I will not fear of thousands peoples, which surround me around."

Question twenty two

What does it mean: «Take the psalm and give the drum; the sweet harp with the guitar»⁵³⁴?

Answer

Take the godlike teaching and give the virtuous doing through the mortification of the body. And «the sweet harp with the guitar» is the ghost and the soul, as the drum is the body⁵³⁵.

Question twenty three

What does it mean: «The crushed reed He will not break it, and the smoking linen He will not quench it»⁵³⁶?

Answer

The one who follows the example of the Lord and behaves himself with mercy he does not make either the one crushed by sin to break totally and he does not quench either the one who has his reason full of the smoke of the vain glory for some virtues, but he let him in his zeal until the light of the knowledge comes. Because this it means, I reckon, to grow together with the good seed also the tares, namely to sprout out together with the virtues also the passion to be pleasant to the people and to be glorified by them. That's why the plowman of the souls do not commands to be this one snatched out until the roots of the virtues are steadily imbedded in the soil, lest, wanting somebody to snatch it out, to snatch together with it also the zeal of the virtues.

⁵³⁴ In his translation the Patriarch Nicodemus says: "Beat the drum", so beat the body.

⁵³⁵ Isaiah: 42: 8; Matthew: 12: 20.

⁵³⁶ Matthews: 5: 29: KJB: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."; ROB: "And if your right eye offends you, pluck it out and cast it from you, for is more profitable to perish one of your limbs than all your body to be cast in the gehenna."

Question twenty four

What does it mean: «If somebody smites you on the right cheek, you turn it to him also the other one»⁵³⁷?

Answer

When the devils tempt you through the thoughts that they bring to you, to the right cheek, making you to be proud for the deeds of the right side, turn also the other cheek, namely bring out to the sight the deeds from the left side done by us⁵³⁸.

Question twenty five

How must we understand in a pious way the word of the Gospel: «The Father will not judge anybody, but all the judgment He gives it to the Son»⁵³⁹? And why He says in another place: «I will not judge anybody, but the word that I spoke, that one it will judge»⁵⁴⁰?

Answer

As God, neither the Father nor the Son will judge anybody. For neither the man makes himself judge of the speechless ones, but of the men. So, the Father has given all the judgment to the Son, not because the Son is God, but because He has made Himself man. And this One will judge everybody, comparing His living as a man with ours. And «His word that will judge» it is the teaching that He has shown it through deeds, as it was written: «The ones that Jesus started to do and to teach»⁵⁴¹.

⁵³⁷ Matthew: 5: 39: KJB: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."; ROB: "But I tell you: Do not resist to the evil one; and to whom smites you on the right cheek, turn to him also the other one."

⁵³⁸ The Holy Fathers call the pride and the hidden enchantment consequent to the virtues, sins of the right side.

⁵³⁹ John: 8: 15; 12: 48.

⁵⁴⁰ Deeds: 1: 1. God as a superior being He does not judge the man, as an inferior being, as also the man does not judge the animals. Because, judging it means taking yourself as a measure. But God cannot take Himself as a measure for the man.

⁵⁴¹ Matthew: 12: 31; Luke: 12: 10.

Question twenty six

What does it mean the blasphemy against the Ghost and how: «All sin will be forgiven to the people, but to the ones who will blaspheme, it will not be forgiven neither in this age or in the future one»⁵⁴²?

Answer

He question regarding the blasphemy against the Holy Ghost it has this answer: the Lord, doing many healings, the Jews put the works of the Ghost on account of the master of the devils. And the word that: neither here nor in the future age will have forgiveness the blasphemers, it must be understood as following: it is said by some who researched this through the Ghost, that there are four manners of forgiving the sins: two here and two in the future age. Because the memory is not capable to remember all the mistakes done during the entire time, for the man be repenting here for them, the Master of the being, in His love for people, He has ordered, as it was said, also for us who do not repent ourselves, two manners of repentance in the future age. So, when someone commits sin here with indifference, but he does after good also with indifference, either moved by mercy or sympathy towards the neighbor, or by other philanthropic motives, his deeds will be weighted also in the future age at the time of the judgment and, being see his inclination towards last one, he will gain forgiveness. This is one manner. And the second one is the following: When someone is guilty of sins, but hearing the word of the Lord: «Do not judge to not be judged»⁵⁴³ he fears and does not judge anybody when he examines the done ones, he will not be judged, as one who has kept the commandment. Because does not forget His promise given through His commandment, the All-Not-Liar One.

And the other two manners refer to the forgiveness from here, when somebody, being into sins he is left of a good reason by Providence in shortcoming, in needs, in sicknesses. For

⁵⁴² Matthew: 12: 31: KJB: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."; ROB: "That's why I say to you: "Any sin and any blasphemy will be forgiven to the men, but the blasphemy against the Ghost will not be forgiven."

⁵⁴³

without being the man aware, God cleans him, through ones like these. And if that one, being tried in this way, he gives thanks, he takes payment for giving thanks. And if he does not give thanks for being rebuked as a consequence of his sins, he is cleaned of sins, but he receives the punishment for not giving thanks. And then, for everything that somebody commits sin towards the people, are given to him occasions for forgiveness as the Word showed. For committing somebody sin towards a man, but doing good do another man, the same nature towards which he has committed sin it also defends him⁵⁴⁴.

But the blasphemy towards the Ghost, of the lack of faith, not being forgiven for any other reason, but only if the one who has committed sin becomes a believer, rightfully will not be forgiven the one who ends his life in faithlessness, for the sin of faithlessness.

Question twenty seven

What does it mean the riddle from the Proverbs: «If your enemy gets hungry, give him to eat; and if he gets thirsty, water him; because, by doing this, you pile up burning coals on his head»⁵⁴⁵?

Answer

The enemy of the soul is our body, which makes war to us always through the rebellion of the passion from within it. When so, the bodily thought appeased by the conscience gets hungry, namely it wants the salvation, or gets thirsty after the godlike knowledge we must feed it through restraint and toils, and to water it through meditation on the godlike words. So are piled up over its head, namely over the mind, burning coals, or godlike and spiritual thoughts.

⁵⁴⁴ Here we have another place from Saint Maximos that show his conception about the concrete unity of the human nature.

⁵⁴⁵ Proverbs: 25: 21: KJB: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:"; ROB: "If your enemy gets hungry, give him to eat bread and if he gets thirsty, water him with water."

Question twenty eight

What does it mean the word from the Psalm 101: «I have become as the lonely pelican»⁵⁴⁶?

Answer

This pelican is a bird. And the snake has enmity on its hatchlings. So what it does? It places his nest at height, piling it up from all sides due to the fear of the snake. What the sly snake does then? He studies where the wind blows and from that part it sends its venom and kills them. So the pelican comes and sees that his hatchlings died. Then he looks at the cloud and flies at height, stretching wide his wings. There he pierces his ribs with the beak and through the clouds fall drops of blood on them and they wake up.

Through the pelican is understood the Lord, and his babies are Adam and Eve, our nature. The nest is the paradise. And the snake is the rebelled devil. So the snake, the beginner of the evil, instilled through disobedience his venom to the proto-parents and these ones died through sin. But our Lord God has risen Himself, for His love for people, on the honored cross, and from His pierced side he has gifted to us the life through the cloud of the Holy Ghost.

Question twenty nine

What does it mean: «There the birds will make for themselves nests»⁵⁴⁷?

Answer

The birds are either the souls or the different virtues.

⁵⁴⁶ Psalm 102: 6: KJB: "I am like a pelican of the wilderness: I am like an owl of the desert."; 101: ROB: "I was likened to the pelican from the wilderness: I have reached as the owl from within ruins."

⁵⁴⁷ Psalm 104: 17: KJB: "Where the birds make their nests: as for the stork, the fir trees are her house."; 103: 18: ROB: "The trees of the field will be satisfied, the cedars of Lebanon which You planted; there the birds will make for themselves nest."

Question thirty

What does it mean: «The dwelling place of the hobbledehoy is above them»⁵⁴⁸?

Answer

The hobbledehoy is a bird which lives in so much purity, for when he is going to breed it cries for forty days, and after that ones, another forty. And its nest it places in trees, where is not shadowed by anything, but it has clean air. Through this is indicated the purity. For this it is above all virtues. It stays far also from the ones which fall under the senses not being shadowed by anything from the temporary ones. Because, the number forty, comprises the perfection of each one from the four elements (of the nature).

Question thirty one

What does it mean: «I will punish the sins of the parents into children, to the third and the fourth generation, in the one who hate me»⁵⁴⁹?

Answer

The first generation I reckon that is the seed of the evil, namely the attack (the bait). The second one it is the lust. The third one the habit (the habituation), namely the consent. The forth one, the work, namely the deed. For the attack and the lust are not guilty, because the evil did not make its way to the end.

⁵⁴⁸ Psalm 104: 17: KJB: "Where the birds make their nests: as for the stork, the fir trees are her house."; 103: 19: ROB: "The dwelling place of the hobbledehoy in cypresses. The high mountains shelter to the stags, the rocks escaping for the rabbits."

⁵⁴⁹ Deuteronomy: 5: 9: "Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me,"; ROB: "Do not bow down yourself to them neither serve them, because I the Lord Your God am zealous, who punishes the guilt of the parents into children to the third and the fourth generation for the ones who hate Me." (We can see here again the keen care of the Orthodox translators to be in compliance with the Orthodox dogmatic, which cannot attribute to God any negative characteristic (E.l.t.'s n.)).

Question thirty two

How must we understand in a pious way the change of the mind of God in the Scripture?

Answer

The one who have learnt how they must cogitate in a pious way the things of God, they say that it is impossible that God to be Creator through nature, if He is not also Providential to the creator ones. If it is so, is obligatory necessary that God, once He is in a natural way the Governor of the mankind, to dispose of many methods of salvation of the nature governed by Him. Because being the man an unsteady living creature and changing easy with the times and with their habits, it is necessary that also the godlike Providence, even it remains the same, to change itself according to our dispositions, contriving, from the ones which are fitted in a natural way, the most correspondent method with the evil appeared into our nature. And as in medicine, being many illnesses to be treated and the body falling into the different sicknesses, the physician have to change the worse methods with another ones good, so also to God it takes place a passing from a method of the Providence to another one, and this changing it is usually called in the Scripture “changing of mind” (*μεταμέλεια*⁵⁵⁰).

Question thirty three

What does it mean: «For the three sins of the Tyre, and even for four I will not turn Myself»⁵⁵¹?

Answer

The four sins of the Tyre, to which cogitates the prophesying word, I reckon that they are these ones: the attack, the lust, the habituation of the evil and the perpetration. On

⁵⁵⁰ We have found for this Greek word the translation: “repentance” (E.l.t.’s n.).

⁵⁵¹ Amos: 1: 9: KJB: “Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant.”; ROB: “So says the Lord: «For three sins of the Tyre, and even for four I will not change My mind, because entire camps of slaves have been given to Edom and did not remember that covenant between brothers.»”

the first one and of the second one, namely the attack and the lust, God suffers them, because the evil has not reached at fulfillment. But upon the third and the fourth sin, namely upon the habituation and upon the work, or of the consent and of the deed, the Scripture rightly utters its menace.

Question thirty four

Why one cannot say Father to the Ghost, or Christ to the Ghost, as one can say, when it is about the Father and the Son: the Ghost of the Father, and the Ghost of the Son?

Answer

Like the mind (*νοῦς*) is the cause of the Word, as so also of the Ghost, but through the mediation of the Word. And as one cannot say about the Word that it is of the Voice, so also not about the Son that He is of the Ghost⁵⁵².

⁵⁵² This is an interesting ascertainment this likening of the Ghost with the Voice. This stays in harmony with His likening with the Life (in the interpretation of the “the Lord’s Prayer”). If the Son represents in Godhead something analogue to the complex of senses of the world, being some sort of sense of all the senses, of all the reasons, so more than they are, the Ghost is something analogue to the aspect of life of the world, being some sort of sense of all the senses, which, though united, cannot be identified with the life. The life has different stages on the created plan and all of them must stay in a special connection with the Ghost (the natural spiritual life, even the biological one, and upwards, through uncreated energies, the spiritual one). That’s why the Grace is brought in a special connection with the Holy Ghost. But on the other hand the life in Ghost being also a life of revealing of the divine reasons, He puts us in connection with Christ. All around, the world of the divine energies (of the Sophia), being on one hand a world of the divine reasons, but on the other one of the dynamic and moderator grace, this world is a world of Christ, but also of the Holy Ghost. Maybe this report between reason and life explains why at the beginning Christ is brought in the conscience of the world by the Ghost, and then Christ makes to be revealed the Ghost, but only the revealing of the Ghost fully opens to us the eyes to see Christ as God. Namely first an unknown (inexperienced) by us life reveals the reason, and this one draws after the attention upon the life, for bursting latter out with all the power through a new weave, to highlight all the profoundness of the reasons of the things and of God. (To be seen, also, the parallelism between the Ghost and the woman in conceiving the human soul.) – The Ghost as Life has a different character by the reason, but both of them are in the same time, from the depth that reveals Himself simultaneously under these two not-separated aspects, but not-confounded. “Through the mediation” it means only that you must cogitate firstly to the sense for in connection with it to discover the life. The sense and the life are in the same time and together, but the cogitation, even concerning the life, it watches firstly its sense.

Question thirty five

What does it mean the word said by the Lord: «If your eye or your hand offends you, get them off from you and cast them from you»⁵⁵³?

Answer

What the parable says in a darkened way it can be understood also about the friends, who are to us as some eyes, and about the kindred, who are as some hands to us, and about servants, who serve us as some legs. The Scriptures commands to us to pluck off all of these ones, if they offend us and they harm our soul. But the commandment can be understood also in another way, in a higher sense. If you have a contemplative knowledge, as an eye, but it makes you to be proud, pluck it off from you. If you also have a pious doing, but it becomes to you a cause of haughtiness, pluck it off also. And also if you have skillfulness in a craftsmanship - and this is the leg - but it makes you boasting yourself, separated yourself from it. For it is more profitable to you to be without these imagined virtues, than to go through haughtiness and pride to total perdition.

Question thirty six

What does it mean: «The sun up raised and the moon stopped in its order»⁵⁵⁴?

Answer

When the sun of the righteousness up rises in us through the right deeds and through the true knowledge, then

⁵⁵³ Matthew: 5: 29: KJB: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."; ROB: "And if your right eye offends you, get it out and cast it from you, for it is more profitable to you to perish one of your limbs than all you body to be cast in the Gehenna."

⁵⁵⁴ Habakkuk: 3: 11: KJB: "The sun and moon stood still in their habitation: at the light of thine arrows they went, and at the shining of thy glittering spear."; ROB: "The sun and the moon stopped in their dwelling place; to make light Your arrows start going and the thunderbolts of Your spears glitter ceaselessly."

the moon stops itself in its order; namely our nature which is subjected to changing and to fickleness receives a fix and stable order.

Question thirty seven

What does it mean the word written in the General Epistle of Peter: «To be they judged according to the humans with the body and according to God with the soul»⁵⁵⁵?

Answer

These ones were said about the ones from the time of the flood. And these ones were in a total lack of knowledge of God and they lived in evil deeds. So as many as they sinned to the people were forgive to them for the wars the troubles and the different tribulations which came upon them each day. But the sins from the lack of knowledge of Him were not forgiven to them, because the sin of the faithlessness to be forgiven to them for the faith in Him of the ones who will believe in Him, when they will descend in the place of the hell from the love for people, and so to live they with the body, being judged with the body, as it was said, for the mistakes towards the people.

Question thirty eight

What does it symbolize David who sings and tames the ghost of Saul⁵⁵⁶?

Answer

All the one who, like the blessed David, graze the ship, namely the rational power of the soul, and kills the wrath and

⁵⁵⁵ Peter: 4: 6: KJB: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."; ROB: "For towards this it was preached to the dead, to be judged as humans, according to the body, but to live according to God, with the ghost."

⁵⁵⁶ I kings: 14: 16: KJB: "Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well."; ROB: "Let our lord to command to his servants which are in front of you and to search for a skilful man to playing the harp, and when will come upon you the evil ghost sent from God, then that one, playing with his hand, will appease you».

the lust, as that one the wolf and the bear, using the word of the teaching in a high contemplation, sweetens the listener and appeases the passions of the evilness from it.

Question thirty nine

The Scripture tells us clearly that Abraham gave tithe to Melchisedec. On the other hand Abraham says that he did not take anything as prey, not even a shoe latchet. But then, from where did he give the tithe to that one? For neither him brought at war anything, starting unexpectedly⁵⁵⁷?

Answer

Because the godlike Scripture says that Melchisedec was a priest, rightly it will be believed that Abraham, as one who was in the gang of the laymen, he gave tithe to the priest. And that he also had from where to give it is easy to be understood. Because, the kings who invaded Sodom, did not take only the things of Sodom, but they also had with them the prey of other counties. These all being taken by Abraham, after he beat them, some of them he returned to Sodom and the other ones he kept them for himself and from them he gave tithe to Melchisedec.

Question forty

Why the priests of the law were not forbidden to have wives and the priests of Christ are forbidden, as the custom is?

Answer

Because is believed that the order of the priesthood it is according to the order of Melchisedec and not according of Aaron`s. And about Melchisedec it wasn`t written he would had wife. So in a necessary way, neither the bishops who minister according to the order of Melchisedec they do not take wives.

⁵⁵⁷ Genesis: 14, 20 and the followings.

Question forty one

Why, at the putting forth of the honored Body and of the most holly blood of the Lord, it is the custom into the Church that the breads and the cups to be put in an unequal number?⁵⁵⁸

Answer

All the ones committed by the Church have a reason above nature. The Church puts forth the showbreads and the goblets, for they are through excellence symbols and images of the godlike being. And this One is not-composed, while the entire creation is composed. Because only the Holy Trinity, as it was said, is simple and not-composed. That's why the Church puts the breads and the cups in unequal number, imagining through this the Godhead.

Question forty two

Some people ask in what meaning it is said that to the Heavenly Powers it was hidden the mystery of the Embodiment of the Lord⁵⁵⁹, after we find out that the prophecies about the Lord were made through the angels, that His conceiving is heralded to the Virgin by Gabriel and the shepherds are taught through the angels?

Answer

There is no doubt that the angels knew about the future Embodiment of the Lord for the salvation of the people. What remained hidden to them was the incomprehensible way of the conceiving of the Lord, how, being whole in the Father and whole in everything and filling them up, He was whole in the womb of the Virgin.

⁵⁵⁸ It is maybe about the wafers from proskomidy and some more cups, when there are many believers to be imparted. Never the breads and these cups are in equal number. Combefis, G.P. 90, 819 note f.

⁵⁵⁹ Ephesians: 3: 10: KJB: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,"; ROB: "Because the wisdom of God the one of many kinds to be made known now, through the Church, to the Principalities and to the Masteries, in heavens,"

Question forty three

What does it mean: Gerizim and Ebal⁵⁶⁰?

Answer

Gerizim is interpreted through circumcision; and Ebal through mixture. So in the cursed admixture of the Gentiles places His altar our Lord Jesus Christ.

Question forty four

What does it mean: Havones⁵⁶¹, Cana, Galilee, Doec⁵⁶², Hermon?⁵⁶³

Answer

Havones is interpreted through windows, Cana through achievement. Galilee it means unveiling. Doec the Syrian is the haughty thought. And Hermon is interpreted through the chasing away of the beasts. Some people say that from there springs out the Jordan. Through these ones is indicated the grace of the Holy Baptism.

Question forty five

What does it mean the word from the Psalms: „Stop and know that I am God”⁵⁶⁴?

Answer

There are six stops which by appropriating them to ourselves we can know God. The first one is from committing the sin; the second one from the food which light us; the third

⁵⁶⁰ The text from Comfebis (Migne) sends to Jeremiah: 7: 18.

⁵⁶¹ I Kings: 21: 7; 22: 18.

⁵⁶² Deuteronomy: 3: 8; 4: 48.

⁵⁶³ Psalms: 45: 10: KJB: “

⁵⁶⁴ Psalm: 46: 10: KJB: “Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.”; ROB: “Stop yourselves and know that I am God, I will exalt Myself on earth.”

one from the mixing with the ones who live without guarding; the fourth one from the occupation which moves us far from the living according to God; the fifth one from the worthy of damnation wealth, which attracts the mind towards many; the sixth one it means not having everywhere an own will. This is the rejection and the true obedience according to God.

Question forty six

On whom symbolize Jephthah and his daughter⁵⁶⁵?

Answer

Jephthah symbolizes the Person of the Lord. And his daughter the most pure body of that One. Because as Jephthah was born from a wanton and he was banished from among his own people, and he going out fought and defeated the enemies, promising to God to bring as sacrifice the first one from his family, who will welcome him at return, in the same way also the Lord, being born according to the body from our wanton nature, in a sinless way, through that He made His own sower, being banished by the ones who reckoned themselves as being Jews and being victorious in the war for us, He brought his own body to God and His Father. Because, Jephthah it is interpreted as «opening of God».

Question forty seven

How to understand the word from Gospel: «Bigger than John among the born ones will never raise up, but who is the smaller in the Kingdom of Heaven is bigger than him»⁵⁶⁶?

Answer

The one who will humble himself more than John, because this it means «smaller», this one is bigger than John.

⁵⁶⁵ Judges: 11: 1: KJB: "NOW Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah."; ROB: "Jephthah the Gileadite was a fighter of valor. This was the son of a profligate who born Jephthah in Gilead."

⁵⁶⁶ Matthew: 11: 1; Luke: 7: 28.

Or otherwise: because it was thought that John achieved through contemplation the entire knowledge allowed here, the smallest and the last knowledge in the future life is bigger than the one from here. Or: the bigger theologian is smaller than the smallest angel. Or: the one who stays on the last step on the Evangelical teaching is bigger than the most exalted in the stage of the law.

Question forty eight

What does it mean the word from the Proverbs: «The one who puts hand over hand, he will not be guiltless»⁵⁶⁷?

Answer

The one who mixes the evil deed with the good deed won't be guiltless.

Question forty nine

What does it mean: «The righteous one will fall for seven times and he will raise himself again»⁵⁶⁸?

Answer

Righteous is here our Lord Jesus Christ, the Only One truly righteous. For about His it is said that both falls and raises Himself into us, as One Who has received all the ours ones. And our nature fell for seven times. The first falling was produced through the mistake of our proto-parent; the second one through Cain's man killing, who introduced for the first time the killing; the third one in the time of Noah's generation, upon which the Host of God did not remain, because the people were only bodies; the forth one on the time of tower's building; the fifth one on the time of Abraham's generation, from which only this one alone was pleasant to God; the sixth one on the

⁵⁶⁷ Proverbs: 16: 5: KJB: "Every one that is proud in heart is an abomination to the Lord: though hand join in hand, he shall not be unpunished."; ROB: "Every haughty heart is abomination in front of God; decidedly, it will not remain unpunished."

⁵⁶⁸ Proverbs: 24: 16: KJB: "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief."; ROB: "Because whether the righteous one falls for seven times and he still rises, the lawless ones stumble into misfortune."

time of Moses, of whose generation increased so much in disbelief, than he was sent from God towards healing this disbelief; the seventh one on the time of prophets' generation, which exceeded the previous generation by the measures of their evilness. Therefore, because as it was said, our nature fell for seven times, the Lord, moved by the love for people, He raised it up, uniting it with Himself according to hypostasis.

Question fifty

What does it mean the word of the Gospel: «Wash your face and anoint your head»⁵⁶⁹?

Answer

Our face is the life, showing, as the sight, how we are according to the man from inside. The Scripture commands us to wash this one, namely to clean our life of all the stain of the sin. And the head is our mind, which the Scripture commands to us to anoint it, namely to make it shining by the godlike knowledge.

Question fifty and one

What does it mean the word: «More useful would be to that to be a mill stone tied by his neck and to be thrown into the sea, than to offend one of the small ones»⁵⁷⁰?

Answer

«Small ones» I reckon that He calls the ones simple in cogitation, who due to the smallness of the mind cannot discern the judgments of the Providence. So whether somebody offends some as these ones, more useful would have been for him to take part from the band of the pagans, who, likewise the

⁵⁶⁹ Ecclesiastes: 9: 8: KJB: "Let thy garments be always white; and let thy head lack no ointment."; ROB: "All the time your vestments to be white and the oil to lack not on your head."

⁵⁷⁰ Luke: 17: 2: KJB: "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."; ROB: "More useful would be to him if a millstone would be tied by his neck and he would be thrown into the sea, than to offend one of these small ones."

donkey tied to the stone of the mill, they keep themselves only in the furrow of the world, and to be thrown into the sea, namely into a full of confusion life. This is also highlighted by Apostle Peter saying: «Better it would have been for them not to have known the way of the righteousness, than knowing it to turn themselves towards the ones from behind»⁵⁷¹.

Question fifty two
Whom symbolize Cain and Abel?

Answer

Cain symbolizes the bodily thought, and Abel the crying or the repentance.

Question fifty three
What does it mean: «Do not bless the man before his death»⁵⁷²?

Answer

Even for the understanding of the many ones it is limpid that, due to the uncertainty and to the fickleness of the human will, you must not boast somebody, until passing through all the virtue, he won't end the life with the indubitable end. And the higher meaning, the one who has started, through repentance and toil, to humiliate the earthly thought which live inside him and to weaken it, he must not be boasted until he will mortify himself through the ascetics of some strained toils and he won't receive the end yet. Only this one is happy, as one who died together with Christ through not working the sins, and he resurrected together with Him for the height of the virtues. This is said also by the Psalmist, by saying: «Blessed are the unstained ones, namely the ones cleaned from sin, they

⁵⁷¹ II Peter: 2: 21: KJB: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."; ROB: "For it would have been better for them to know not the way of the righteousness than, after he knew it, to turn away from the holy commandment, given to them."

⁵⁷² Unidentified quotation (E.I.t.'s n.)

who walk in the law of the Lord»⁵⁷³, namely they step forward through the good deeds.

Question fifty four

What does it mean the word: «When they will banish you from this city, flee into another»⁵⁷⁴?

Answer

The cities have the purpose to guard and to keep safe the precious things. Therefore in an allegorical sense the city is the toil consisting of different virtues, as for instance: refraining from wine, retaining from foods, which they are towards guarding and surety. So, when the devils banish us from one of these ones, snaking inside us the haughtiness and the vain glory for such a struggle which it seems zealous to us, to not fall into pride, lets run to another virtue, free of the vain glory, until will came to us the power of the dispassion. Or in another meaning, He calls cities the human souls.

For to these ones being sent the Apostles by the Savior, when they are banished from the unworthy ones, they pass to the souls of the other ones, who have made themselves able to receive their teaching. And these cities of Israel, they will not finish them to visit, for either in some of them they are welcomed, or by the other ones they are banished, until the Son of Man will arrive, fulfilling everything at His arrival into glory.

Question fifty five

How it is understood that He: «will put His mercy to the scales», as it is said at the godlike Isaiah?⁵⁷⁵ And that

⁵⁷³ Unidentified quotation (E.l.t.`s n.)

⁵⁷⁴ Matthew: 10: 23: KJB: "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."; ROB: "When they are pursuing you in this city, flee in the another one; verily I say to you: you won't finish the cities of Israel until the Son of Man will come."

⁵⁷⁵ Isaiah: 28: 17: KJB: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."; ROB: "And I will make the judgment as reglet, and the righteousness as scales. And the hail will take downhill the shelter of the lie and flood of waters will come upon its escaping place."

no good is given without judgment, even to the workers from the vineyard it seems to be like so?

Answer

If the mercy of God is weighed, it is also circumscribed of course. Therefore, so must we understand this place, so as we have power to see, to hear, and to breathe, this doesn't make us to take in all the air, light, and voice, for in that case would not remain anything to be by another one imparted, likewise the mercy of God gives to each one, according to the quality of the dispositions, both the forgiveness and the grace. For instance somebody has repented in a consummated way, so he is also forgiven in a consummated way; likewise also with the one who loves.

Question fifty six

What does it mean what is being said at Ezra: «You frighten them with the law of the Lord»⁵⁷⁶?

Answer

«You frighten them» it was said instead of: you shake them, not by promising the good ones, but menacing them with the fearsome ones. Because this method, good for slaves, it fits to the Jews.

Question fifty seven

What does it mean: «Weapon in the fears of the night, rest in the labors of the day»?

Answer

⁵⁷⁶ Ezra: 7: 14: KJB: "Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;"; ROB: "Because you are sent by the king and by the seven counselors of his, to inquire Judah and Jerusalem according to the law of your God, which you have it in your hand."

«Night» he called the hidden and cunning attacks (baits) of the enemy. And «day» the open temptations. So, the one who has achieved the competence (the skillfulness, the habit) of the godlike knowledge and doesn't ignore any of the thoughts of the enemy, he doesn't fear about any of his attacks. Because the fear in nothing else by an expected evil. And the toils endured for the open temptations he reckons them as rest, for the experience gained from the fight with them and for the blessed incorruptibility, which will be obtained after their defeat.

Question fifty eight

What does it mean the word said in the Psalm 75: «The thought of the man, it will confess itself to You and the remnant of his thought it will be feast to You»?

Answer

«The feast» it is of the ones who rejoice themselves. And the «confession» is of the ones who are subjected to the inquiry. The last one is accompanied by sadness; the first one by joy. So he tells this, for being put in balance what is perishable and imperfect in the good thought with which is steadfast and consummated, the last part is heavier. Therefore, the first part is subjected to the inquiry; the second part becomes cause of joy.

Question fifty nine

Which is the etymology of the word gastrimarghia (the covetousness of the belly)?

Answer

There hasn't been found neither from the scribes (philologists), nor from the orators to mention about this. But Aristotle, in his writing «About animals» he mentions about an animal, called «margos», which is born from the rottenness which is between earth and water. This one, from the moment in which is born, it doesn't stop eating earth, until it pierces the

earth and comes to surface. And after it comes out, it dies in three days. After another three days it comes a rain cloud, and it rains upon it and it brings it back to life, but not it doesn't eat continuously. From here I reckon that the old philosophers started when they called the ones who eat much as «gastrimarghians». But the one who knows to watch with piousness to the things he can understand the said ones also in a spiritual sense. So, all the passion uses to be born from rottenness. And after it is born doesn't cease eating the hearth which has given birth to it, until it comes out, through habituation into knowledge, to apparition. And coming out, it dies in the three faculties of the soul⁵⁷⁷. Then after, the grace of the Ghost showing itself through the cloud of the teaching, it brings flows of knowledge and refreshes it; but not to the passionate life from before, but to one that is virtuous and pleasant to God⁵⁷⁸.

Question sixty

What meaning it has the parable from the Gospel about the vine's workers and what does it mean that inequality?⁵⁷⁹

Answer

The judgment of God isn't done considering the time and the body, because the soul, being timeless and bodiless, doesn't grow up and doesn't end with the time, and its movements and inclinations aren't born in a temporal way. For instance, often somebody has in the monastic life seventy years, and another one only one day. On the other hand, the purpose of the monastic life is to detach the soul from the addiction and chaining of the material ones and to turn it towards God. So we put the case that the first one, having seventy years, he died not taking care at all of such a dispassion, and the second one, having only one day, he has detached all the passionate thought from the earthly ones. To the rewarding which it is

⁵⁷⁷ After we have accustomed ourselves to discern the spiritual states, we reveal the passion with its abomination. But through this it dies.

⁵⁷⁸ It spiritualizes the energy from it.

⁵⁷⁹ Matthew: 20: 1-16.

done at judgment, the second one will get his payment according to the worthiness, as one who brought the target of his promise to the fulfillment; the first one though, will take it as a gift and only because he endured the tiredness of the toil.

Question sixty one

Why did the Ghost descend exactly after ten days from the ascent of the Lord?

Answer

Some of the scholars of the godlike knowledge say that because, according to the Dionysus the Aeropagite, the angelic powers are ordered into nine groups, the Lord ascending according to humanity (because according to Godhead He fills everything up), he has gave to each group one day, from the first one to the last one. For they needed also the Lord to come to them, because «in Him, says the Apostle, have been reunited all, not only the ones from earth but also the ones from heaven»⁵⁸⁰. After that He has shown Himself to God and Father and after that the Ghost descended.

But this thing can be understood also in this way: the Word of God, hidden into His ten commandments, it becomes body into us, descending with us in our moral activity, and after He raises us again through knowledge, elevating us upwards until we ascend to the highest from all the commandments, which says: «the Lord your God the One Lord is»⁵⁸¹. When therefore our mind has detached itself from all things, better said it has left everything and it has reached at God Himself, then it receives the fire tongues, becoming God according to the grace⁵⁸².

⁵⁸⁰ I Corinthians: 8: 6: KJB: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."; ROB: "But to us there is Only One God, the Father, from Who are all things and we into Him; and only One Lord, Jesus Christ, through Who are all things and we through Him."

⁵⁸¹ Deuteronomy: 6: 4: KJB: "Hear, O Israel: The Lord our God is one Lord."; ROB: "Listen, Israel, the Lord Our God is the only One Lord."

⁵⁸² The entire ascension along the three stages (doing, knowledge and uncovered seeing of God) it is sustained by Christ dwelled inside us, Who ascends together with us, making Himself to us the more uncovered.

Question sixty two

What does it mean: «Bring rarely your foot towards your friend, lest, having enough of you, to hate you»⁵⁸³.

Answer

The friend is here our body, for the union and the natural love that we have for it. So, the Scripture urges you not to load yourself to much with the care for the body, but to take care of it only that much to be it able to walk on the traces of the soul. And this one to be rarely, lest, taking too much care for its rest, to appear in you the things of the enemies and of the ones who hate you.

Question sixty three

What symbolizes the helpless man brought down through the roof by four individuals? Would have it been possible to get off the roof of the house, as the story says?

Answer

Through these ones is symbolized the spiritual thought of the Scripture, that we must have fear not only because of the proven mistakes, as ones who will have to suffer punishments for them, but also because of the ones done by us in an unknown way, giving always the heifer, namely our body⁵⁸⁴, to be slain in the valley of the restraint and of the toil. That's why they left the still alive⁵⁸⁵ heifer, to learn us that we must not kill the body, but only to slain and to tame the rebelled pleasures.

⁵⁸³ Proverbs: 25: 17: KJB: "Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee."; ROB: "Put rarely your foot in the house of your friend, lest to become him weary of you and to hate you."

⁵⁸⁴ The word "body" it is in Greek language of feminine gender.

⁵⁸⁵ In the Holy Scripture the heifer doesn't remain alive – it is slain – but Saint Maximosos the Confessor understood through the verb *neurokopein* a hitting and a weakening of the heifer, not a slaughtering of it.

Question sixty four

What symbolizes the helpless man brought down through the roof by four individuals? Would have it been possible to get off the roof of the house, as the story says?⁵⁸⁶

Answer

According to the story the roof of the house was broken, because the visitors of those places say that the roofs of the houses, made from porous stone, are very light, so the one who wants to remove them, he can do this easy and quickly. But according to the higher meaning, the helpless one is any mind which suffers in sins and can't see the Word (the Supreme Reason) through the natural contemplation, which is the door. Therefore, removing through faith the thick roof of the letter of the Law, it is descended by the four ones from the vain height towards the Word Who has humbled Himself (the kenosis) and it receives through faith and doing the ability to walk.

Question sixty five

Why Elisha the prophet prayed and bears came out and torn apart the 42 from the children who were laughing on him?⁵⁸⁷

Answer

Some people say that these children aren't Israelites, but from other nations; and they aren't children according to the age but according to the mind. So, these ones hearing about the prophet that he was doing many signs, they did not believe, but they laughed on him. But there were also some of them

⁵⁸⁶ Luke: 5: 19: KJB: And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus.”; ROB: “But not finding through where to bring him, because of the multitude, they climbed up on the roof and, through the bricks, they “let him down with his bed into the middle, in front of Christ.”

⁵⁸⁷ IV Kings: 2: 24: KJB: “And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.”; ROB: “And turning him back and seeing them, he cursed them with the name of the Lord. Then, coming out from the wood two bears, they tore apart forty two children of them.”

who did not impart their vain opinion. So, to not be these ones harmed and the blasphemy to raise at the sky, God came in their help.

And according to the spiritual meaning, any mind which it is, as Elisha, bold, namely clean of earthly thoughts, it is derided often, in the ascension of its knowledge, by the thoughts that are oriented towards the things that fall under the senses⁵⁸⁸, and towards the matter and the shape. Because the number forty it means the things that fall under the senses, to which being added the matter and the shape, it is born the number forty two. So, the mind is derided by these thoughts, which want to make it to feel the virtue as a burden. These thoughts are killed by the mind through prayer and through bears, namely through pleasure and lust. Because these passions used oppositely⁵⁸⁹, namely towards good, they kill the mocker thoughts.

Question sixty six

How must we understand the nescience of the Son about the end of the world?⁵⁹⁰

Answer

There are two sorts of nescience: one worthy of revilement, another innocent. The first one hangs by us, the second one doesn't hang by us. The worthy of revilement and hanging by us one it is the nescience regarding the virtue and the pioussness. The innocent and not hanging by us one it is the nescience regarding all those things which, when we want to know them, we don't know them: for instance regarding the things that are happening far away, or the ones which will happen into the future. But if the holy Prophets knew through grace the ones from far away and not hanging by us, how wouldn't have known all of them, the more strongly, the Son of

⁵⁸⁸ The number four symbolizes the four elements which according to the old ones compose the nature. So, the number four is the constituted nature.

⁵⁸⁹ Their energy is transferred on the spiritual plan.

⁵⁹⁰ Mark: 13: 32: KJB: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."; ROB: "And about that day and about that hour nobody knows, neither the angels from heaven, nor the Son, but only the Father."

God, and through Him also His humanity, not by nature, but by union with the Word? Because as the incandescent fire it has all the features of the fire because it lightens and burns, but it still isn't fire, but iron, likewise the humanity of the Lord, because it was united with the Word, it knew all of them and this godlike characteristics it show them into itself, but as human nature taken by itself, namely not united, it is said that it didn't knew them.

Question sixty seven

What does it symbolize the monastic clothing (the scheme) and the tonsure of the hair?

Answer

As the head is in the forehead of all the limbs of the body, as so the mind also it has the role of the head of the soul. So also this one must be tonsured of all the worldly thoughts. The colovion⁵⁹¹, that covers the entire body and lets bare only the hands, it means that we must put on the moral philosophy, which removes the works that commit the sin, and that this one must cover both power and the work. Because the power of the mastery of the evil one it is, as Job⁵⁹² says, under the button of the belly; and the soul, according to the blessed David, are full of the mockeries of the devils⁵⁹³. And those mockeries are the works of the fornication. And the analav⁵⁹⁴, because it has the cross on it both in the front and in the back on it, it means that that it must, as the Apostle says, to not only crucify ourselves to the world, but also the world to us⁵⁹⁵. And this is for, running us away from the world, to not have us

⁵⁹¹ The robe that covers the entire body of the monk, down to the ankles. (E. l. t.'s n.)

⁵⁹² Job: 11: 11: KJB: "For he knoweth vain men: he seeth wickedness also; will he not then consider it?": ROB: "He know the ones who live from deceitfulness, He sees the righteousness and takes it into account;"

⁵⁹³ Psalms: 38: 8: KJB: "I am feeble and sore broken: I have roared by reason of the disquietness of my heart."; 37: 8: ROB: "I was troubled and I humbled myself very; I roared from the sighing of my heart."

⁵⁹⁴ This is the upper vestment decorated with the cross. (E. l. t.'s n.)

⁵⁹⁵ Galatians: 6: 14: KJB: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."; ROB: "But not be to me to praise myself but only with the cross of our Lord Jesus Christ, through which the world it is crucified for me, and I for the world".

any impediment and to not be retained anymore by the pleasure for it, deceived by its surface, but neither to be followed by it from behind, through the involuntary trials, and so to weaken from the straining of the faith. But, let's remain dispassionate and dead, both towards the voluntary passions and towards the involuntarily⁵⁹⁶ ones. The culion⁵⁹⁷ symbolizes the grace of God, which guards and covers our mind. Because the one who has tonsured himself by the thoughts of this world, he receives the helmet of the salvation⁵⁹⁸. And the sandals have this meaning: parts from the body, in the same way as the body uses a remnant of skin, the soul must use the body, and to kill this one without passions. The peribol (pallium, the upper vestment), being in four corners, as the world is from four elements, it shows that we must dress ourselves into the natural contemplation, then not to watch anymore to the ones which are seen by the sake of the feeling and of the passions, but through the reason that it is in them to elevate ourselves towards their Creator. The fact that the left hand remains uncovered⁵⁹⁹ it shows that the good deeds must irradiate from inside us, according to the word of the Savior, so the people to see our good deeds and to glorify our Father from heaven. And the vestments must be black, to show that we mustn't be visible to the world, as ones that we have our living into heavens. If somebody also reckons that the upper coat (pallium) through the four corners symbolizes also the four general virtues, he will wrong not.

⁵⁹⁶ The willing passions are the ones which attract us towards pleasures, the unwilling one are the sufferings from which we want to run away. Therefore, let's not care neither about the pleasure, nor about the pain, neither about the ones from the front, nor about the ones from behind.

⁵⁹⁷ The heat of the monk. (E. l. t.'s n.)

⁵⁹⁸ Ephesians: 6: 17: KJB: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God:"; ROB: "And take the helmet of salvation, and the sword of the Ghost, which is the Word of God".

⁵⁹⁹ Comfabis asks himself if there isn't a mistake in the text, being in fact about the right hand.

Question sixty eight

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Answer

The priest says «peace» to the church from the height of the chair (pulpit), imitating the Lord from on the chair (pulpit), Who, ascending Himself, He has left and He has given His peace. And the people answering «and with your ghost»⁶⁰⁰, it wants saying: «You have given us peace, Lord, and good understanding among us. Give us also the peace which is the undivided union with You, for reconciled with Your Ghost, Whom You have put in us at the beginning of the creation, to reach us inseparable of Your love».

Question sixty nine

If the dead people resurrect in their entirety, why our bodied do not resurrect in their entirety? Why do we believe, then, that through Baptism there are transformed?

Answer

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Question seventy

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Answer

If you want a mystical interpretation of the Scripture, this one must be understood like this: «Praise the Lord in sound of trumpet»⁶⁰¹ it means: through the remembrance of the resurrection, which will be announced by the trumpet, as it was written: «Praise Him in psaltery and guitar», namely through our tongue and through mouth, hitting them with the ghost as

⁶⁰⁰ From the explanation which follows it seems that it should be translated “καί τῷ πνεύματι σου”((and your ghost (E. l. t.’s n.)). So also Comfebis translates.

⁶⁰¹ Psalms: 150: 3-5.

with a feather, «Praise Him in drum and lute», namely in body and soul, from which, as from a lute, the requests travel to God. «Praise Him in strings and organs», namely in heart and in all entrails and in all fibers from inside, which he called organs. «Praise Him in good sounding cymbals», namely through lips, through which are weaved the harmonious melodies of the psalmody.

Question seventy one

In some of the texts of the Apostle it is said: «All of us will fall asleep, but not all of us will be changed»; in others «Not all of us will fall asleep, but all of us will be changed»⁶⁰². Please show me which version must be accepted and what the written ones do mean.

Answer

I reckon that doesn't somebody deviate from the word of the Apostle, if he receives with piousness both versions, because also the old manuscripts contain both of them. On the first one: «All of us will fall asleep, but not all of us will be changed», we must understand it that all of us will have to endure the falling asleep into death, but not all of us will be transfigured receiving the glory and the daring. This is shown by the Apostle in another place even clearer, by saying: «Only to be us dressed, not undressed»⁶⁰³. And the second one: «Not all of us will fall asleep, but all of us will be changed», we must understand it in the sense that not all of us will fall asleep with the sleeping for a certain time, to need the tomb and the scattering through corruptibility, but the ones from then will endure a short death, not needing the sleeping for a certain time, because straightway will take place the resurrection. But all people will be changed, namely they will be clothed into incorruptibility.

⁶⁰² I Corinthians: 15: 51: KJB: Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,”; ROB: “Behold, a secret I am telling you: Not all of us will die, but all of us will be changed.”

⁶⁰³ I Corinthians: 53-54.

Question seventy two

Luke says into the Deeds, about Paul, that «he hurried, if would be possible to him, to keep the day of the Pentecost at Jerusalem». But then, how does Paul knee bowings, which it is forbidden by canons?⁶⁰⁴

Answer

Not about the Pentecost itself, in which the Ghost descended, he speaks of, but because all the fifty days are called days of the Pentecost, Paul hurried himself up to keep at Jerusalem the first day after the Passover. So it is clear that he bowed down his knee in the time of the fast.

Question seventy three

What does it mean the words: «The one who build gold on this foundation, or silver, or precious stones, woods, grass, or reed, the fire will try them? So the one of whose thing, which he build it, will last, payment he will take, and the one of whose thing will burn, he will be damaged. He though, will be saved, but as through the fire»⁶⁰⁵.

Answer

The faith is the faith in Christ. The gold build by somebody in it is the secret knowledge about God (the theological mystagogy); the silver it is the life lighten by virtues; the precious stones are the pious thoughts; the woods are the addiction to the ones who fall under the senses; the grass is planted by the one who feeds himself with the recklessness; the reed is planted by the one who works the corruption. So on the ones who have good deeds in the day of the knowledge he shows them that into the fire, namely into the ghost, their unveiling has been done. But in what concerns the sinner ones, their things are burnt through the judgment from the knowledge, which burns the consciousness; this one abolishes

⁶⁰⁴ Deeds: 20: 16-36. The canons of the Church forbid the kneeling down between Passover and Pentecost, being this interval time of joy for the Resurrection of the Lord.

⁶⁰⁵ I Corinthians: 3: 13-15.

the sins and saves the man, but deprives him of the virtues that he didn't work them before. But also in the future age, the things of the sin are melted into inexistence, the nature receiving back its power through fire and judgment⁶⁰⁶.

Question seventy four

What does it mean what David says by singing: «Give to your servant Your power and save the son of Your housemaid»⁶⁰⁷.

Answer

Because we are according to the nature servants of God and sons of the wisdom: His handmaid; David prays to be given to us firstly the power, namely the mastery over the passions. Latter, through this one, there the salvation it comes.

Question seventy five

In the books of the Kings it is written that God moved David to count the people. But in 1 Chronicles it is said that this is the devil. How could be shown the accord of the Scripture with itself?⁶⁰⁸

Answer

The Apostle calls the devil as god of this age. In this way the word from the Kings must be understood. Or also in this way: because outside or the Providence of God there nothing happens, but all things happen either from His benevolence or

⁶⁰⁶ Here is not taught that the sinner will be "saved" in the sense that their punishment will cease sometime in the future, but that they will not perish together with their things, but they will be "preserved" but into the eternal fire". Saint Maximosos agrees with Saint John Chrysostom, the Homily no. 9 to I Corinthians: 3, where he says: "What he says it is this: he won't be lost as the things which melt in the nothingness, but he will remain into the fire". See also other places from the holy parents in the same sense; take also the note of Comfebis, G. P. 90, 847.

⁶⁰⁷ Psalms: 86: 16: KJB: "O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid."; 85: 15: ROB: "Look at me and have mercy on me, give Your strength to Your servant and save the son of Your handmaid."

⁶⁰⁸ II Kings: 24: 1; 1 Chronicles: 21: 1. (In ROB the 1 and 2 Chronicles are called "1 Paralipomena and 2 Paralipomena".

from His forbearance, the word from the Kings that: «God moved» it must be understood as «God allowed», and the one from Chronicles (Paralipomenas) that the devil worked; he was the cause. After that the seventy thousands one fall, who were with Absalom, and they suffered by the passion of the self-appreciation and of the pride. In a higher meaning this it means that David is any human being who gave birth, not through inward tendency (disposition), but through self forgetfulness, a thought of pride, but latter he repents and prays to God. And doing like this, the mortal and concerning the perishable thing die. Because the number seventy it means the temporal movement, for the sevenfold circle which is repeated. That's why is better to be persecuted by the enemy devils, then to endure the famine of not hearing the Word of God.

Question seventy six

What does it mean the word of the Apostle: «Oh, if it would even be at least cut»?⁶⁰⁹

Answer

This it was said instead of: They will cry and they will be hit, reached at repentance for the sins that they committed troubling the believers.

Question seventy seven

Why are the Moabites and the Ammonites forbidden to enter in the temple of the Lord, to the third, and the forth, and to the tenth generation; and to the end of the time?⁶¹⁰

Answer

Moabite it is interpreted as the intestine of the father (ἐντερου), and Ammonite the father of the mother. Through this it is said that the one who takes example of evilness he has

⁶⁰⁹ Galatians: 5: 12: KJB: "I would they were even cut off which trouble you."; ROB: "Oh, if would be totally cut the ones who rebel you!"

⁶¹⁰ Deuteronomy: 23, 3; I Ezra: 13: 1.

discovered the intestine of the father; and the one who give birth to the sin from himself, he is the father of the mother, namely of his own sin. So these ones will not enter in the house of the Father to the third, and the forth and the tenth generation; and to the end of the time. Namely the one who did not approach to God through the achievement of the habit of the good and through its doing (for these are the third and the fourth nations of the virtues), then through the name and the faith of the Lord Jesus and through the ten commandments of the Law, he will not enter, through the future rebirth in the imperishable age, in the house of God, namely in the heavenly city where is the dwelling place of all the ones who rejoice themselves⁶¹¹.

Question seventy eight

From what reason the one who was only in part leper it was considered unclean in the front of the Law and the one wholly leper it was clean?⁶¹²

Answer

The one leper on some part he has a dead part in the place where he has the leper. Because by retiring the blood which sustains the life, the place is emptied. And when through the touch of the priest, it soils the leper one. So also the one leper in some part of the soil, being his soul emptied, namely being deepened through the retirement of the vital power of the virtue, it becomes unclean. But the one who is wholly leper it is true that he has the color of the leper, but having him the blood of the life scattered through the whole body, he it has it sowed also to the surface. This it means that the one who has reached at the last end of the evilness, but he has repented after, he achieves again the vital power of the virtue. He has only his conscience colored by the traces of the thoughts from before (*σκέψεις κομμάτια πριν*)⁶¹³. Because he can't cogitate not at the ones that he has made as he would have not done them. That's why the law declares clean one like this.

⁶¹¹ Psalms: 86: 7: KJB: “

⁶¹² Leviticus: 13: 1-12.

⁶¹³ The traces of the thoughts from before. (E. l. t. 's n.)

Question seventy nine

What does it mean the five sorts of sacrifices brought according to the order of the Law: the sheep, the ox, the goat, the turtle dove and the pigeon?

Answer

According to one of the meanings, the ram, as one which is chieftain, symbolizes the rational part; the ox the wrath; and the goat the lust. The turtle dove at its turn symbolizes the righteousness, and the pigeon the holiness. But if we must take in account also the natural characteristics of each animal and to search their appropriate meaning, the ones who are knowledgeable in this kind of things they say that the sheep brings three kind of thins to the master: the wool, the milk and the lamb. And the pupil of its eye turns after the sun, and in each day it eliminates 365 little boblins. Likewise the rational little sheep which is the man, if he wants to bring sacrifice to the Master, he must give Him as fleece the moral doing, as milk the natural contemplation (because this one nourishes the mind), and as lamb the disciple whom he gives birth through teaching, toiling to make him entirely like himself and to bring him perfect to God. But also the pupil of the eye of the one like this turns after the sun, namely his mind directs itself towards the Sun of the righteousness, Who guides all our things; because in troubles and in good days he thanks to That One for the Providence which guides everything well. One like this one eliminates in each day 365 boblins, namely he throws away each time the corruptible and useless ones, submitted to the time and to the transformation.

As about the ox, it is said about it that it has the heart in three corners and the kidneys with five protrusions; and it has then five stomachs. During the day it has bright eyes, and during the night as the fire. A third part from the day and a third part of the night it ruminates (πνέειουσιν)⁶¹⁴, looking eastwards. Its right nostril gives a good smell (ευώδιαζει μύσχου)⁶¹⁵. And its blood kills the domestic animal, except the

⁶¹⁴ Here we have to choose between “as breath” and “as blowing”. (E. l. t. `s n.)

⁶¹⁵ Musk aroma. (E. l. t. `s n.)

dog. So also us, taking as some oxen the yoke of Christ, let`s cut our heart on the stone and uprooting the thorns of the passions, let`s widen the land of the heart, toward the receiving of the godlike word. Let`s then have the heart in three corners, namely to have in the heart the healthy teaching about Trinity, as how the heart communicates in a natural way its life to the body, so also the faith in God to sustain the limbs of the soul. Let`s also have our kidneys with five protrusions, namely our lusting part not to be turned towards passions, but through the five senses to look at creation only for desiring and loving the Creator. Let`s then have three stomachs. The stomach receives firstly the meals and through the digestion work it chooses and sends to each limb what fits to it and it give the rest to the belly. So is rightful that also us, being driven by the active, natural and theological contemplation and sharing to all the limbs of the soul the suitable ones, to take care also about the lowest one, namely of the body or of the belly. And to breath a third of the day and of the night, watching eastwards, it mean to look towards the threefold Providence of God, towards the one that sustains, turns back and rebukes, and to thank to it both in the night of the trials and in the day of advancement. Let`s have also the eyes as the fire in the nigh, and bright during the day, namely our contemplative power capable of receiving in the day of the virtues the rays of the knowledge from the Sun of the Righteousness, and in the night of the trials also the temptations which come one after another on the traces of the virtues, able to understand the senses of the desertions. Because the right part of the man it is the soul, being given the fact that we have two parts: the soul and the body. So the one who for the virtues of the soul he has embraced the grace of the Holy Ghost, he becomes good smelling to the others. And the blood of this one it has a power which kills the domestic animals; namely the wrath deviated from its way, it kills the people who practice it and nourishes the devils which bark against us.

The goat has a nature which climbs easily the mountains, jumps over the precipices, and it is enchanted by the musical melodies. Its straight horn, no matter where it would be blown, it gives the sensation of an earthquake. Then it eliminates in each day two hundred boblins. So, our soul also must jump with boldness over the precipices of the temptations and trials, to climb the mountains of the prophets and reaching at the

height of the knowledge to sweeten itself with it. And not only to sweeten himself but through its little bell (*δουακος*)⁶¹⁶, namely through the working rationality, to communicate that sweetness also to the ones who hear this teaching. And it straight horn it means that the one who dedicates to God the contemplation of the soul through prayer, making himself good smelling to the listeners, he shakes the habit of the bodily passions from these ones. One like this one rejects always the straying around the ones which fall under the senses. Because the senses weaving themselves with the sensible ones... (here the end misses).

⁶¹⁶ Vibrios. (E. l. t. 's n.)

**Of the One from the Saints, Our Father
Maximosos the Confessor**

**Short Interpretation of the Lord`s Prayer
Towards a Lover of Christ⁶¹⁷**

I have received, my guarded master⁶¹⁸ by God Himself, come to me through his letter, the one who is always present and cannot be far away with the ghost. Because he doesn't despise being together with his servants, for the richness of the virtue imitated in godlike manner, once God Himself has given this one as mean of meeting with Himself. That's why, wondering I about His descent, my fear of Him I have mixed it with affection, and from both of them, namely from fear and affection, I have given existence to love, consisting from respect and the desire of getting close. For I have wanted that the fear not to be detached from the affection, and to become hatred, neither the affection to become contempt, which it happens when it hasn't united with it the fear which equilibrates. I have rather wanted that the love to be shown as affectionate law which it is planted inside and tends to get close to everything it is related according to the nature, replacing the hatred through affection and removing the disdain through respect. This fear being known by the blessed David, as composing more than everything the love for God, he says: «The fear of God is pure and it remains forever»⁶¹⁹. But he knew that this is another fear than the one who is born from the fear of punishment for the committed evil deeds. Because this is removed, totally ceasing when the love comes, how the great evangelist John show

⁶¹⁷ G. P. 90, 871-910; Greek Philokalia, second edition, volume I, 317-327.

⁶¹⁸ It can be seen that this writing it has been addressed to a personality for whom Saint Maximosos had a great respect; in many epistles the addressee was called master. Probably he was an abbot, a bishop or a civil ruler. (For instance the epistle no. 40 toward the abbot Thalassius, G. P. 91, 633).

⁶¹⁹ Psalms: 19: 9: KJB: "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."; ROB: 18: 10: "The fear of the Lord is clean, it lasts forever. The judgments of the Lord are true, all of them justified."

somewhere in his words, saying: «Love gets out the fear»⁶²⁰. But the other one it is a natural characteristic feature of the perfect love. It preserves through its shyness into the saints, forever unbroken the law and the way of the love towards God and together.

Uniting so, as I have said, also I the fear of my Master, with the affection for Him, I am preserving in this composition the law of love. Through respect it impedes me to write, to not appear the disdain; through affection, though, it forces me to write to not seem hatred the consummated refuse of writing. So, listening to the commandment I am writing, but not everything that I am thinking, «Because the thoughts of the man are vacillating»⁶²¹, according to the Scripture, but as many as God wants and as many He gives through His grace for producing a certain profit.

«The advice of God, says David, remains forever; the thought of His heart, from generation to generation»⁶²². Through «advice» he understood, maybe, the advice of God and Father, regarding the unspoken descent (kenosis) of the Only Begotten Son in the view of the deification of our nature, advice which embraces the edge of all the ages⁶²³. And through «the thoughts of His heart», the reasons of the Providence and of the Judgment, according to which He rules in a wise way our life from here and the future one, as of some different generations,

⁶²⁰ I John: 4: 18: KJB: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."; ROB: "In love there isn't fear, but the perfect love banishes the fear, because the fear has with itself the punishment, and the one who fears is not perfect in love."

⁶²¹ The Song of the Wisdom of Solomon (The Wisdom of Solomon): 9: 14: ROB: "The thoughts of the mortal ones are vacillating and our cogitations are with mistake." (This book is not comprised in KJB (E. l. t.'s n.)

⁶²² Psalms: 33: 11: KJB: "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations."; 32: 11: ROB: "And the advice of the Lord, the thoughts of His heart from generation to generation."

⁶²³ All the ages (eons) are carries by the dynamics of Jesus the One Who descended into them, thickening Himself on the measure of their thickening and ascending Himself on the measure of their ascension. Jesus is into the world through its reasons, through Providence, through the old Law, even before coming into the body for making Himself the first fruit of the deification of the human nature. And after that He rules also from above, but also from within the bosom of the history, the process of deification of the human nature, and even this process lasts for the people and for the angels even after the end of this world, forever. So, there isn't age which to remain outside of this mission.

giving to each one the appropriate way to work⁶²⁴. So, if the work of the godlike advice consists in the deification of our nature and the purpose of the godlike thoughts is to consummate to the end the ones that we ask in our life, it is useful to know and to fulfill the meaning of the Lord's Prayer, and also to describe it⁶²⁵. For my master has thought at this prayer, when he wrote to me, his servant, being him moved by God. So, having us to make it now theme of my words, I pray to God, the teacher of this prayer, to open my mind towards the understanding of the mysteries from it, and to give me appropriate words towards the interpretation of the things that I will understand from it. Because it shown all the hidden in a secret way in the ones told before, or better said heralded in a limpid way to the one who are strong at the mind. The word of the prayer comprises the asking of all the ones of which made Himself cause to us, the Word of God, by humbling Himself. He teaches us to force ourselves to impropriate those goods, which can be provided to us only by God and Father through the Son, Who mediates in a natural way and through the Holy Ghost. For He mediator between God and people is, according to the godlike Apostle, the Lord Jesus⁶²⁶, Who showed the unknown Father to the people through His body, and to the Father He brought the people through Himself, reconciled through the Ghost.

For these ones, making Himself man in an unchanged way, he makes Himself the cause and the teacher of some new and many mysteries, and then the multitude and the greatness of them could not be at least in some measure embraced by the

⁶²⁴ The reasons of the Providence interweave themselves and alternates ceaselessly with the ones of the Judgment. God urges the people towards the good things both through aspirations and positive gifts, and trials and punishment. These dynamics reasons (force-ideas) which work into the bosom of the history, give to it a unitary sense. But history isn't uniform, because neither these reasons remain the same; but each generation is guided by other reasons, being given to each generation other missions, other ways to work. It is to be remarked that also about the future life Saint Maximosos says that it will be guided according to the reasons of the Providence.

⁶²⁵ The things that we ask in our life are the ones comprised into the Lord's Prayer (Our Father). And the purpose of the thoughts of God is to fulfill these ones to the end. So it is appropriate to be clarified the things which we are asking in the Lord's Prayer to know what pursuits God through His thoughts.

⁶²⁶ I Timothy: 2: 5: KJB: "For there is one God, and one mediator between God and men, the man Christ Jesus;"; ROB: "Because One is God, and One is also the Mediator between God and people: the Man Christ Jesus,"

reason. From them He has given to the people, with His generosity, which exceeds everything, a number of seven, more general than others. So the purpose of the prayer is, as I have said, to secretly embrace the meaning itself of these ones, namely: 1. The teaching about God (the theology); 2. The adoption through the grace; 3. The equality in honor with the angels; 4. The impartation of the eternal life; 5. The restoration of the nature to incline towards itself in a dispassionate way; 6. The abolition of the law of the sin; and 7. The overthrowing of the wicked, who dominates us through deceitfulness. Let's therefore study the truth of the said ones.

The Word of God teaches us theology through the fact that He embodies Himself, showing into Himself the Father and the Holy Ghost. Because the whole Father and the whole Holy Ghost were existentially and perfectly into the Son even after Him has embodied Himself, without be Them embodying Themselves, but One deigning, and the other One together working with the Son, Who Himself worked to Himself His embodiment. Because the Word remained mentally and alive⁶²⁷ and not-comprised by anybody else according to the nature; but only by the Father and by the Holy Ghost, also when He done, through the love for people, the union according to the hypostasis with the body.

He destines the adoption to us, gifting to us according to the grace that birth from above nature, from above, through the Ghost. This one is guarded and preserved, together with God, the free will of the ones who were born, cultivating with true love the gifted grace and increasing through the zealous fulfilling of the commandments, the beauty gifted through the grace, and advancing through emptying of the passions as much into godhead, as the Word of God emptied Himself of the glory of His majesty, for our salvation, making Himself truly a man.

He has made the people equal into honor with the angels, firstly because «He reconciled through the blood of His cross the ones from the heaven and the ones on earth»⁶²⁸ and He

⁶²⁷ The Saint Parents liken the Father with the mind, the Son with the reasons (or with the word), and the Ghost with the life. So, the Word embodying Himself He remained united with the Mind (the Father) and with the Life (the Holy Ghost), namely mental and alive.

⁶²⁸ Colossians: 1: 20: KJB: "And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."; ROB: "And through Himself everything with Himself to reconcile, either the ones

overthrew the enemy power which filled the place from between heaven and earth⁶²⁹, showing that in what concerns the sharing of the heavenly gifts, the band of the heavenly and earthly Power is one, the human nature heralding into gladness the glory of God together with the Powers from above through one and the same will. And then because, after the fulfillment of His work for us, He ascended to the heaven with the received body, uniting with Himself the heaven and the earth. Through this one He has united the sensitive ones with the intelligible ones, and He showed the created nature as one from one extremity to another of its parts, unified into itself through the virtue and through knowing the First Cause. So, through everything that He has done, He secretly showed, I think, that the reason it is the connection of union between the separated one; and the lack of the reason it means the separation of the united ones⁶³⁰. Through this one He urged us to learn to achieve the reason through doing, to unite ourselves not only with the angels through virtue, but also with God through knowledge, by denying all the ones that are.

He makes us partakers of godlike life, by giving Himself as Food, as only Him knows and the ones who have received from Him such a mental feeling, than through tasting this food to know through true knowledge that «good is the Lord»⁶³¹.

from earth, or the ones from heaven, making peace through Him, through the blood of His cross.”

⁶²⁹ Namely they were impeding us to raise ourselves to God.

⁶³⁰ The word “Logos” can have here three senses: reason, word and sense; the Reason or the Godlike Word in all these three senses, the Logos, is the connection for uniting the separated ones. The passion, which separates, it is the lack of the reason; likewise the egotism, which doesn’t understand to obey to a major reason, which frames everybody. The reasons from the things and from the people tend after a higher reason, which is more comprising. A particular reason which doesn’t want to subordinate itself to a more general one it is not anymore a reason. In this sense the reason unites the things of the reasons of the separated things. And the Supreme Reason Who is in the top of the pyramid of all the reasons, towards Whom tend all the reasons, is God-Word. But also the word of the man toward man is a characteristic of union between them. Having this purpose, it is understood that the true word is an expression of the unifying reason, of a reason which elevates itself from the individualistic reason to the superior reason which bows over the particular reason of the two ones. Otherwise the word is not anymore rational it is not anymore from the reason. But Logos means also sense. A particular thing has a meaning only if it takes part from an ensemble. The individuality, if it would stay totally by itself, it would mean a non-sense. The sense unites the things.

⁶³¹ It is a steadfast teaching at the Holy Parents that only through doing, through practice we achieve the true reason (and in the same time appears Christ into our conscience the One hidden into us from the Baptism). The union with the angels through the virtue it shows that the virtue remains a permanent good into the one who raises himself above the stage of the

Through this one He fills the ones who eat of a godlike quality which deifies them, as One Who is in a proven way and is called «Bread of the life and of the power».

He gathers again the nature into itself, not only because, making Himself human, He kept his will dispassionate and not-rebelled against the nature (not being moved from its according to the nature foundation, not even against the ones who crucified Him); a contrary, choosing more gladly to die for them than the life, as it is also shown by the voluntary character of the passion, increased through the love for people of the One Who suffered), but also because He abolished the enmity, nailing of the cross the chart of the sin, due to which the nature had the ceaseless war with itself. Through this one He called the ones from far and the one from near, namely the ones from under the law and the ones from outside the law and «crumbling down the wall from the middle of the separation, namely abolishing the law of the commandments with its teachings, he built the two ones in one new man, making peace and reconciling us»⁶³² through Himself with the Father⁶³³ and with each-other, as ones that do not have anymore a will which resists against the reasons of the nature, but, as in what regards the nature, in the same way also in what regards the will, we remain unchangeable. And He has made again the nature clean of the law of the sin, not permitting that His embodiment for us to be anticipated by pleasure. Because his conceiving was done in a wonderful way, without seed, and the birth, above nature, without corruption; because God, giving birth to Himself from the Mother, He was tightening the bonds

doing, to contemplation. It is to be remarked that the achievement of the true reason it is necessary also for mystical knowing of God through the apophatic gnosis. To be able to deny everything to God, for ascending to His knowledge, you must have been firstly penetrated by reason about their limitation and their relativity.

⁶³² Colossians: 2: 4: KJB: «Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;»; ROB: «Erasing the charter that was written upon us, which it was against us with its ordinances, and he took it away from the middle, nailing it on the cross.»

⁶³³ Ephesians: 2: 14-15: KJB: «For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; // Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;»; ROB: «Because He is our peace, He who has made from the two ones – one; crumbling down the wall from the middle of the separation // Abolishing the enmity in His body, the Law of the commandments and its teachings, for into Himself to build the two ones into one new man and to establish the peace,»

of Her virginity more than the nature. And He set free from under the rule of the law the entire nature into the ones, who willingly want to imitate His death, by killing from the felling the ones on earth limbs⁶³⁴. Because the mystery of the salvation is worked only into the ones who want, and not in the ones who remain under the mastery which enslave them.

At last, the overthrowing of the tyranny of the wicked one, who mastered us through deceitfulness, He does it putting forth the defeated into Adam body, as weapon against him, and defeating him. Through this one, He showed the body, swallowed before by death, swallowing the swallowing death and breaking the life of that one (of the death) through natural death. His body was made poison to the Cunning one, as the ones who he succeeded to swallow them while he mastered them through death, to throw them out. And to the human nation, the same body gifts life to it, pushing as would be a leaven, the entire nature towards the resurrection of the life. Because, especially for this one, the Word being God, He makes Himself a man (a truly strange thing to be heard!) and He willingly receives the death of the body.

Therefore, the asking of all of these, as I've said, we will find it out that it is comprised in the word of the Prayer.

Because He says «Father», He mentions the «Name» of the Father and His «kingdom». And He shows the one who prays as being «son» of this Father according to the grace. He wants that all from the heaven and the ones on earth to reach at one single will.

He commands then to be asked «the breath towards being» and ask to the people to reconcile between themselves, uniting the nature with itself through the commandment to forgive and to be forgive to it, to not be cut anymore through the difference between the wills. He teaches then the people to pray themselves, to not fall into temptation, as law of the sin, and to be delivered from the wicked one. And it was appropriate that the Cause and the Giver of these goods to be in the same time their Teacher, to give the ones said into the prayer, as rules of life to the disciples who believe in Him and imitate His

⁶³⁴ Colossians: 3: 5: KJB: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:"; ROB: "Therefore, kill your earthly limbs: the fornication, the uncleanness, the passion, the bad lust, the covetousness, which is idolatry,"

living into the body. Through them He showed «the hidden treasures of the wisdom and of the knowledge», truly existing into Himself⁶³⁵, awaking the desire of the ones who pray themselves for their achievement.

The Scripture named, I think, «prayer» this teaching, because it comprises the asking of the gifts given by God to the people through grace. Because our by God instilled parents said decisively that the prayer is the asking of the ones which God gifted, in an appropriate with Himself way, to the people, as the vote is the promise of the ones which the people, truly serving to God, they bring them to Him. They put the Scripture as witness in support of their word. For instance: «Promise and give to God»⁶³⁶. Or: «As many as I have promised, I will give to the Lord, to my Savior»⁶³⁷. These things are being said about the vote. And about the prayer, the followings: «and Anna raised herself up, saying: Adonai, God of powers, if hearing You will hear Your servant, give me a fruit of the womb»⁶³⁸. Or: «Prayed himself Hezekiah, the king of Judaea, and Isaiah, the son of Amos, the prophet, towards the Lord»⁶³⁹. Or: «And when you pray, say our Father the One from heavens...», words said to the disciples by the Lord. So the vote is the guarding of the commandments, strengthened through the will of the one who

⁶³⁵ Colossians: 2: 5: KJB: “For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.”; ROB: “For even I am far away with the body, with the ghost I am though together with you, rejoicing myself and seeing your good order and the strength of your faith into Christ.”

⁶³⁶ Psalms: 16: 11: KJB: “Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.”; ROB: “You have made knows to me the ways of the life; You will fill me up with gladness with Your face, and at Your right hand of eternal beauties You will satiate me.”

⁶³⁷ Jonah: 2: 9: KJB: “But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.”; 2: 10: ROB: “But I will bring to You sacrifices of praise and all my promises I will fulfill them, because the salvation comes from the Lord!”

⁶³⁸ I Kings: 1: 10. Origen, in the interpretation to the Lord's Prayer, he occupies himself also with this prayer (*προσυχή*) and vote (*εὐχή*), making this difference and using even this parable of Anna. (G. Bardy, *Origene, De la priere*, Paris, Gabalda, 1931, p.33). Although, Saint Maximosos, in the rows that follow, he reaches at deeper formulas. Origen just simply says that the vote is a gift, and the prayer is a demand. Everywhere, the interpretation of the Saint Maximosos is deeper than of Origen's one, taking system proportions, with all its shortness.

⁶³⁹ II Chronicles: 32: 30: KJB: “This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.”; II Paralipomena: 32: 30: ROB: “The same Hezekiah plugged up the upper course of the waters of Gijon, and he made them flowing downwards, through the western part of the city of David. And to every of his work Hezekiah worked profitable.”

has given the vote; and the prayer, the asking which is done by the ones who guards the goods of the commandments, to be transformed himself in those goods. Or better, the vote is the struggle for virtue, which being brought by somebody to God, That One receives it with much pleasure, and the prayer is the crown of the virtue, which is given by God with joy.

So, because it has been shown that the prayer is the asking for the goods provided by the embodied Word, taking Himself as teacher of the words of His prayer, we will dare to start their interpretation, unveiling carefully, as much as it is possible, the meaning of each word, knowing that the Word Himself uses to destine, in a profitable way, the power of the understanding to the one who speaks.

«Our Father, Who are in heavens, hallowed be Your Name, Your Kingdom come».

The Lord teaches in these words on the ones, who are praying, that it is appropriate to start with the teaching about God. He gives us here a secret teaching about the way of the existence of the make Cause of the things, He Himself being, according to the being, the Cause of the things. Through the words of the prayer it is showed the «Father», the «Name» of the Father and the «Kingdom» of the Father, to learn from the beginning to call and to venerate the One Trinity. Because the «Name» of God and Father, Who existentially subsists, it is Himself the Only Begotten Son; and the «Kingdom» of God and Father, which also subsists existentially, is the Holy Ghost. Because what Matthew calls here Kingdom, in other place, another Evangelist called the Holy Ghost, saying: «Your Holy Ghost come and to clean us»⁶⁴⁰. Because the Father doesn't has the name as something achieved, and we don't reckon the Kingdom as a dignity which is added to Him. Because He didn't start to exist, to have begun to exist also Father or Emperor. He hasn't started either to exist, or to exist as Father or Emperor. And if being from ever, he is also Father end Emperor from ever, then also the Son and the Holy Ghost exist together with the Father, existentially, from ever, being in a natural way from Him and in Him, above cause and rationality, and not appeared, due to the cause, after Him. Because the relationship

⁶⁴⁰ Gregory of Nyssa says that this place can be found at Luke (Word to Lord's Prayer), but at Luke: 12: 2 there are the same words as at Matthew. Saint Maximosos has followed here to Gregory of Nyssa.

shows in the same time with itself also the ones that it connects through relation, not allowing these ones to be regarded one after another.

Therefore starting this prayer, we are urged to venerate the Trinity of one being and above the being, as one Who is the cause of our creation. Besides this we are taught to herald also the grace of the adoption which was given to us, being made worthy to call the One Who is Maker to us according to the nature, Father according to the grace. And this one compels us that, honoring the name of our Maker according to the grace, to force ourselves to imprint into our life the characteristics of the One Who beget us, namely to hallow his name on earth, to resemble us to Him as to a Father, to show ourselves as sons through deeds and to extol the natural Son of the Father, the Cause of this adoption, through all we think and do.

And we hallow the Name of our Father according to the grace, Who is in heaven, killing the earthly lust and cleaning ourselves of the passions bringers of corruption. For the sanctification consists of perfectly stopping and killing of the lust from the feeling. Reached us to this state are appeased the indecent barking of the wrath, not existing anymore the lust which to stir it up and to convince it to fight for its pleasures, once it was killed through the state of holiness of the rationality. Because the wrath being the advocate of the lust, ceases to get angry when the lust is killed.

And after the rejection of the wrath and of the lust, rightly comes, the mastery of the Kingdom of God and Father, into the ones who become worthy to say after the detachment from those ones: «Your Kingdom come», namely the Holy Ghost. «Over whom, says, I will rest myself, if not over the good and humble one, who trembles by My words?»⁶⁴¹. From here is shown that the Kingdom of God and Father it is of the humble and gentle ones. «Blessed are, He says, the gentle ones, for those ones will inherit the earth»⁶⁴². It is understood that not this earth, which held, according to the nature, the middle

⁶⁴¹ Isaiah: 66: 2: KJB: "For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."; ROB: "All the one My had has done them and they are mine, says the Lord. Towards some ones like these I turn my look: towards the humble ones, with the humiliated ghost and who tremble at My word."

⁶⁴² Matthew: 5: 5: KJB: "Blessed are the meek: for they shall inherit the earth."; ROB: "Blessed are the meek ones, for those ones will inherit the earth."

place of the world, it was promised by God inheritance to the ones who love Him. For He says: «When they will resurrect from dead, they won't get married and they won't be give in marriage, but they will be as the angels from heavens»⁶⁴³. Or: «Come, the blessed ones of My Parent and inherit the Kingdom prepared to you from the establishment of the world»⁶⁴⁴. And in another place says to another one, who has worked with zeal: «Enter into the joy of your Lord»⁶⁴⁵. And after Him, the godlike Apostle says: «It will be sounded from trumped and the dead ones into Christ will rise first into incorruptibility. After, we, the ones alive, which will have been remained, will be suddenly kidnapped into clouds, into the welcoming of the Lord in sky and so will be us always with the Lord»⁶⁴⁶. These ones being promised to the ones who love the Lord, who will be able to tell, if he watches at the word of the Scripture and if he is moved by rationality and he wants to be a servant of the reason that the sky and the Kingdom prepared from the foundation of the world, and then the joy of the Lord hidden into mystery and the living and the ceaseless dwelling and totally undivided of the worthy ones with the Lord, it is the same thing with the «earth»? Therefore, «earth» I reckon that He calls the habituation and the strengthened and perfectly unshaken of the unchanged steadfastness of the gentle ones in good. Because this one is always with the Lord and it has a ceaseless joy, as one which has received the Kingdom prepared from the beginning and has

⁶⁴³ Matthew: 22: 30: KJB: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."; ROB: "Because into resurrection they neither marry, nor they are given in marriage, but they are the angels of God in heaven."

⁶⁴⁴ Matthew: 25: 24: KJB: "Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed."; ROB: "Coming closer also the one who has received a talent, he said: Lord, I knew you are a harsh man, reaping where you have not sowed and gathering where you have not strawed."

⁶⁴⁵ Matthew: 25: 21: KJB: "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."; ROB: "Said the Lord to him: Well done, good and faithful servant, over a few things you have been faithful, over many I will put you; enter in the joy of your lord."

⁶⁴⁶ Corinthians: 15: 52: KJB: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."; ROB: "Suddenly, in a twinkle of an eye, at the last trumpet. Because the trumpet will sound and the dead ones will resurrect incorruptible, and we will be changed."

been found worthy of the fixity⁶⁴⁷ and of the order from the heaven. It is settled in the reason of the virtue, as in some earth placed at the middle of the entire world. On the ground of this reason, the good one staying in the middle between the good name and the evil fame, he remains without passion, without swallowing himself by praises (getting haughty of being filled by vain glory) and without becoming sad because of the revilements. Because detaching his rationality from the thing of which the reason is free according to the nature, he doesn't feel when their baits bother him, as one who become appeased of any agitation related to them, and has directed the entire power of his soul towards the godlike freedom, not pursuing anymore any interest. This freedom wanting the Lord to impart it to His disciples, He says: «Take My yoke upon you and learn from Me for I am gentle and humble in heart and you will find rest to your souls»⁶⁴⁸. Rest He calls the mastery of the heavenly Kingdom, which is like a mastery which sets free the ones worthy of all the slavery.

And if He gives the imperishable mastery of the kingdom of the humble and meek ones, who will be so not-loving and so not-wanting of the godlike goods, to not want at peak the humbleness and the meekness, towards receiving the seal of the godlike kingdom, as much as it is possible to the man, bearing its ghost, through grace, the intact form of the One Who is according to the nature, the Great Emperor Christ.

Into this man, says the great Apostle, «there is no man and woman»⁶⁴⁹, namely anger and lust. Because the anger banishes forcedly the rationality and casts out from the law of the nature the cogitation. And the lust makes more loved than the Cause and the Being the unique one and the sure one to desire and dispassionate, the ones sequent to this Cause and Being, and that's why reckons more honorable the body than the ghost. Likewise it makes more attractive the possession of

⁶⁴⁷ Στερεότητας.

⁶⁴⁸ Matthew: 11: 29: KJB: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."; ROB: "Take My yoke upon you and learn from Me, because I am meek and humble with the heart, and you will find rest to your souls."

⁶⁴⁹ Galatians: 3: 28: KJB: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."; ROB: "There is no Jew or Hellene; there is neither servant, nor free man; there is no more male part or female part, for you all are one in Christ Jesus."

the seen ones than the glory and the brightness of the intelligible ones, dragging the mind through the working of the sensual pleasure from the godlike watching and relates one of the spiritual ones. In this man there is no more but the reason which has undressed itself, through the abundance of the virtue, even of the most dispassionate love and affection, but still natural for the body. Because the ghost has defeated perfectly the nature and has convinced the mind to rest itself even from the philosophy of the moral activity, when it meets with the reason from above the being, through a simple and undivided contemplation⁶⁵⁰. Because if the man has succeeded to reach at this stage in which he can easily cut off and reject the ones which flow into time, it is not appropriate that, once he has proved himself free of the sensitive ones and he has passed over them, to burden himself again with the image of the moral creature as with a sheepskin.

This is more clearly showed by the great Elijah, indicating this mystery through the ones that he committed in a symbolic way. This one, when he was kidnapped, he gave the sheepskin, namely the state (or the work) of the mortification of the body, into which there was fixed the greatness of his moral beauty, to Elisha, as helper of the ghost against every enemy power and as tool of hitting of the fickle and thoughtful nature, of which image was the Jordan, to not the disciple impeded to pass towards the Holy Country, by drowning into the muddy and slippery lust after the material ones⁶⁵¹. But he departed freely

⁶⁵⁰ The gentle on and only him raises himself on the highest step of the simple contemplation, a not discursive ones, of the Divine Rationality. From this one we see that for the Saint Maximos the rationality is not clearly distinguishable against the mind, either it doesn't necessarily mean discursive cogitation, or the discursiveness passes naturally into the simple and unitary contemplation, or vice versa. In this sense "rational" man is not a non-contemplative man, but a man without anger and lust. The rationality doesn't oppose itself to the mind, or to the contemplation, but to the passions. A clarification: on the stage of the moral doing the man still bears in him affection within the limits of the nature, but on the Gnostic stage, the ghost has overwhelmed even this affection.

⁶⁵¹ Both to Evagrius and to Saint Maximosos we find often the idea of some clothes or bodies which must be taken off, for the man to reach the empty mind. The first coat which must be taken off is the one of the passions. The one who takes this coat off he must put on the coat of the virtues; on a higher step it must be taken off also this one, for putting up the coat of the views of the natural contemplation, for at last to be this one also taken off and the mind to remain "empty", to meet the naked Rationality, the unveiled God. (In this sense it is spoken also about taking off the old man). The one who, like Elijah, has passed even over the natural affection for the sensitive ones, he must also disrobe the work of the body's mortification, namely the care for ascetics, as a sheepskin. But this care must be put on by the disciple,

towards God, not stopped by any of the things, by some affection towards them, simple through desire and not-composed through will, towards the simple One through nature⁶⁵², making his journey through the general virtues, which push one on another and elevate together as some fire horses. Because the disciple of Christ knew that he must reject the unequal dispositions, of which difference proves its alteration and fickleness, if the passion of the lust provokes the flowing of the blood around the heart, and the anger puts in movement the boiling of the blood. So the one who has reached to live, to move himself and to be into Christ, he has liberated himself from the terrible apparition of the unequal dispositions, not carrying anymore in himself, as would be a man or a woman, the opposite affections of these passions, through which the reason is enslaved, being made unnatural by their fickle changes⁶⁵³. Because in the rationality which it is not enslaved by these affections he has depicted the greatness of the godlike image, which convinces the soul to be transformed through the free decision of its will to become after the according to the godlike likeness and to become all-bright dwelling place of the great kingdom which existentially subsists with God and Father of everybody, namely of the Holy Ghost⁶⁵⁴, dwelling place which receives, it one could say so, the power of the knowledge of the godlike nature, as much as it is possible. In this state, the birth of the evil ones ceases and of the good ones starts being, the soul guarding into itself, just like God, through the grace of His calling, untouched the hypostasis of

namely the one who has remained on a lower stage. This doesn't mean that the ones who disrobe the care of the ascetics can now to romp with the body, but that in himself the state of mortification has become something that is maintained by itself, without a special care. The ascetic care for the body would impede him now from the contemplation. The mortification is a help of the ghost against the enemy power, namely through it is accentuated the character of the ghost of our nature.

⁶⁵² God is simple according to the nature but we can divide ourselves from the nature through the will making ourselves composed. So also through the will we can again come out from composition, by uniting our will with the nature.

⁶⁵³ From all these it is seen the moral character of the rationality, according to Saint Maximos. The rationality it is the more what it opposes itself to the passions, resisting against the lust and the anger. Only in this way it is not perverted, it is not altered.

⁶⁵⁴ The great kingdom of the Ghost is the world Sophia, or of the divine energies, which filling up whole on everybody, on the measure or the power of everyone, as the same light fills up everybody, it unites them all. But the life of the Ghost it is not given on a way strange to the rationality of the individual, so it is not separated from the divine Rationality (Logos), to whom the individual rationality opens itself.

the gifted goods. Into this soul always Christ willingly begets Himself in a mystical⁶⁵⁵ way, making Himself a body through the saved ones, and making «Mother Virgin»⁶⁵⁶ the soul who begets Him, because this one doesn't anymore have, to say it shortly, through some affection, as a man and a woman, those signs of the nature being under corruption and creation⁶⁵⁷.

Do not anybody wonder that I have mentioned the corruption before the birth. Because watching without passion, with right judgment, the nature of the ones which appear and perish, he will find out clearly that any creation starts from corruptness and ends into corruptness.

But the passions which characterize the ones submitted to the creation and corruptness, as I've said, Christ or the living and the rationality of Christ or according to Christ do not have them. For it was said; «into Christ there is not man and woman»⁶⁵⁸, and through this are indicated the signs and the passions of the nature, which is submitted to the corruptness and to creation. Into such living there is not but the rationality soaked by the godlike knowledge⁶⁵⁹, and the unitary movement of the will, which doesn't choose by the virtue.

«Neither Hellenes and Jew». Through this it is indicated the difference of the teachings about God, or speaking more truly, the opposition between them. The first teaching sustains foolishly some principles, dividing the unique principle into works and adversary powers; it contrives the worshipping of

⁶⁵⁵ The birth of Christ it is here the conscious apparition of Him into the conscious life of the one who has purified himself, fact called sometimes the resurrection of Christ from the tomb of the nature, into which He buried Himself from the Baptism, and from where He works in a covered way to the purification of the man.

⁶⁵⁶ The soul in Greek language is of feminine gender.

⁶⁵⁷ Saint Maximosos makes difference between creation (*γένεσις*) and birth (*γέννησις*). The creation it is any natural beginning of existence, which it is in a natural way followed by corruptness. The birth, when it is natural, it is a special way of the creation. But when it is not natural, as in the case of Christ, it is not subsumed anymore in creation, though He has taken the birth, He did not receive the corruptness or the creation followed always by corruption. The soul which begot Him has become a virgin and it has also escaped from this kind of birth which leads to corruption.

⁶⁵⁸ Galatians: 3: 28: KJB: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."; ROB: "There is no Jew or Hellene; there is neither servant, nor free man; there is no more male part or female part, for you all are one in Christ Jesus."

⁶⁵⁹ The deiform attribute clarifies in a satisfactory way the sense of the rationality, at Saint Maximosos. It is not the rationality opposite to the contemplation, but the rationality opposite to the passions, but soaked by the intuitive knowledge, mysterious of God.

many gods, which it is divided into itself, together with the multitude of the worshippers, and makes itself risible due to the big variety of the ministering. The other teaching sustains, it is right, a single principle, but narrow and imperfect and almost inconsistent, being reasonless and lifeless⁶⁶⁰. That's why falls into an equally big evil as the teaching from before, namely in the opposite side of this one, in atheism, narrowing to a single person the unique principle, and reckoning it as existing without Word and Ghost, or crossed by the Word and by the Ghost as simple qualities. I wonder who cannot realize what God which is lacked by these qualities? Or how will God be imparted of these ones, as some accidents, like the rational beings submitted to conceiving? Both these teachings aren't as I said, into Christ. Into Him there is only the teaching of the true piousness and the unshaken law of the mysterious knowledge of God (of the mystical theology), which rejects the unraveling of the Godhead, as the first teaching and doesn't accept the compression of the Godhead, as the second one, this is to not be divided the Godhead through the multiplication of the being, for this is the Hellenistic mistake, neither to make the Godhead passionate through the reduction to a single hypostasis, reckoning that is lacked of Word and Ghost, or soaked by Word and Ghost only as simple qualities, because this is the Judaic mistake, according to which the Godhead isn't: Mind, Word and Ghost. The teaching into Christ teaches us, the ones called by grace through the faith to the knowledge of the truth, to know a single nature and power of the godhead, namely a unique God, contemplated into the Father, the Son and the Holy Ghost, subsisting existentially as a single Mind non-caused, birth giver of the Only without beginning Word, subsistent according to the being, and spring of the only eternal Life which existentially subsists as Holy Ghost. It teaches us to know the Trinity in Oneness and the Oneness into Trinity. Not one into another, because the Trinity isn't into Oneness as an accident into being, or vice versa the Oneness into Trinity, because is without qualities. Neither as on something and something else, because the Oneness into Trinity isn't different through the heterogeneity of the nature, being a unique and simple nature. Neither one before the other, because doesn't differ through a smaller power the Oneness from the Trinity

⁶⁶⁰ Namely lacked of Logos and of Holy Ghost.

and the Trinity from the Oneness. The Oneness doesn't differ from the Trinity neither by what it is common and general to the subordinate parts, to be contemplated only through cogitation, because this is a being existing by itself in a proper sense, a power truly powerful through itself. There isn't either one through another; for there isn't in the middle some relation as between the effect and cause, where is everything one and the same and without any relation. But isn't either one from another, because the Trinity doesn't come from unity, being uncreated and being explained through itself. But the same one it is said and it is thought as truly unity and Trinity. It is unity through the rationality of the being, and Trinity through the way of the existence. The same one is whole unity, undivided in three hypostases; and the same one whole Trinity, not-confounded through unity. To not be introduced through division a multitude of gods, or to be removed through confusion any God, the teaching of Christ shines through the avoidance of both of them.

And through the teaching of Christ I understand the new preaching of the truth, into which there «isn't either man or woman», namely the signs and the passions of the nature, the submitted to the corruptness and birth one; «neither Hellenes and Jew», namely the adversary teachings about Godhead. In it there isn't either circumcision or uncircumcision, namely the corresponding ministering of these ones, because the first one dishonor the visible nature for the sake of the symbols of the law and reviles the Creator Himself, reckoning Him as a maker of evil things; and the second one deifying the nature for the sake of the passions and stirs up the creature against the Creator, endings both of them in the same river, in the mockery of God. There is neither «barbarian nor Scythian», namely the separation and the raising up of the nature against itself, through will, separation through which it has been rooted into men the corruptible and against to the nature law, of killing to each-other. «Neither servant of free man», namely the division of the same nature against the will, which does without honor which it is according to the nature of the same honor, having as a helping law, which tyrannizes the dignity of the image, the free will of the rulers⁶⁶¹.

⁶⁶¹ If the separation between “barbarian and Scythian” it refers to the “distancing” (*διαχωριστικό*) and the voluntarily uprising of the nature against itself, through the quarrels

«But everything and into everything there is Christ», who depicts into the ghost the shape (*μορφή*) of the without beginning kingdom through the ones from above the nature and above the law. This shape, as it was shown before, it is characterized by the humbleness and the meekness of the heart, of whose unity perfects the man built according to Christ. Because anybody who is humble is also meek, and anyone who is meek is of course also humble; humble, as one who knows himself having his existence as a gift; meek, as one who understands the usage which must be made by the powers gifted according to the nature, making them to serve to the rationality and totally refusing to put their work at the disposition of the feeling. That's why he is with the mind in a uninterrupted movement towards God, and with the feeling he remains unmoved, not wanting at all to feel anything from the ones who really upset the body, and not permitting to be imprinted into the soul any shadow of sadness, for not being shaken the causing of joy disposition from within him⁶⁶². Because he doesn't reckon as lack of pleasure the pain according to the senses. For he knows only one pleasure: the union of the soul with the Word, of Whose lack is a endless torment, which stretches itself over all the centuries. That's why leaving the body and all the ones of the body, he goes directly towards the cohabitation with God⁶⁶³, thinking at the only one damage which he could have, even he would rule over all the goods of the earth: not achieving the expected deification according to the grace.

Let's clean ourselves of all defilement of the body and of the ghost, to sanctify the godlike name. And we do this by quenching the lust, become indecent in an inappropriate way

between people, the division in «servant and free man» it is an order which it is imposed most often against the will of the many ones, through the despotic will of a minority, or of a only one man. This one «tyrannizes» the dignity of the human image to the man, in of which composition the liberty enters as an essential feature.

⁶⁶² It is a voluntary state of «dispassion» for all the pains that come upon the body. This isn't a general lack of feeling, because while he doesn't feel the pain of the body, the soul it is full of feeling of some spiritual joys («the mental or the spiritual feeling»). But it is also a «dispassion» on the soul's plan, at which must reach the one who searches for the consummation: the calmness in front of the praising and revilements. The lack of this denotes an egotistical sensibility, o preoccupation for the self, a inferior moral state, which can reach at a morbid susceptibility.

⁶⁶³ In Greek language it is *συνβίωση*, conjugal cohabitation, between the soul as wife (being of a feminine gender) and the Word of God.

due to the passions, and tying the wrath, angered disorderly by the passions, with the rationality, to receive the kingdom of God and Father, Who comes to us through gentleness.

And now let's fit the following word of the prayer with the one from before, saying:

« Your will be done, as in heaven, so in earth ».

The one who brings worshipping to God in a secret way, only in the faculty of the rationality, separated from the lust and wrath, he fulfills on earth the will of God, as the groups of the angels are doing it in heaven. That one through everything has made himself servant and together living with the angels, as the great Apostle says: «And our living is in heavens»⁶⁶⁴. Because into angels there isn't the lust which weakens the vigor of the mind through pleasure, neither the wrath which gets anger and barks indecently to the related ones, but only the rationality which leads the rational ones, in a natural way, towards the first rationality⁶⁶⁵. Only of this rejoice God and only this one He asks it from us, His servants. This he shows it, by saying towards the great David: «For what is to Me in heaven, and what I have wanted from you on earth?»⁶⁶⁶ God has nothing into heaven which to be brought by the holy angels, except the rational ministering. This one being asked by Him from us, He has thought us to say when we are praying: «Your will be done, as in heaven, so in earth».

Consequently, let's be us moved by our rationality towards seeking for God; the power of the lust be moving us towards His wanting; and the wrath to be fighting towards His keeping. Better said, the mind to be tending whole towards God, strengthen by wrath as by a tonic and lit by the sake of the lust brought to the peak. Imitating in this way the angels

⁶⁶⁴ Philippians: 3: 20: KJB: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:"; ROB: "As for us, our city is in heaven, from where we also wait for Savior, the Lord Jesus Christ."

⁶⁶⁵ Here we have a proof about the confidence of Saint Maximosos the Confessor in rationality, which it is active also into angels. The Reason it is vigor. The lust and the anger weaken this vigor, weakening in the same time the vigor of the nature. Therefore the strength and the vigor of the nature it means the predomination of the rationality into it. We note here again that the rationality doesn't oppose to the contemplation, but these two are almost a whole. The rationality opposes to the lust and to the anger, having a moral character, therefore a firm rationality it is interweaves with a strong will.

⁶⁶⁶ Psalms: 73: 25: KJB: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."; 72: 24: ROB: "For whom have I in heaven except You? And without You, what have I wanted on earth?"

from the sky, we will be serving God through everything, by showing on earth the same living as the angels, not having the mind moved towards anything from the sequent to God ones, exactly as those ones.

Living like this after the vote that we give, we will receive, as a «bread towards being» and towards life, for the nourishment of our souls and for keeping and good using of the ones gifted to us, on the Word Who said: «I am the bread which has descended from heaven and gives life to the world»⁶⁶⁷. For He makes Himself to us everything, on our measure of the ones who are nourished through virtue and wisdom, and makes Himself body, as only Him knows, through everyone of us who are saved, in a divers way, while we are still in this age, according to the meaning of the prayer which says:

«*Give us this day our daily bread*». Through «today» I reckon that it is indicated this age. The one who would want to express more openly this place of the prayer he might be saying: «Our bread that You have prepared to us from the beginning towards the immortality of the nature, give it us today, while we still are in this mortal life, to be the death from the sin defeated by the nourishing with the bread of the life and knowledge, of which the transgression of the godlike commandment did not let the first man to become partaker; for if he would have eaten to satiate himself from this meal, he wouldn't have been held by the death from the sin».

But the one who prays to receive this bread towards being of course he doesn't receive it in its entirety, as the bread itself it is, but as much as he can receive it. The bread of the life gives Itself to everyone that asks for it, as love for the people, but not in the same way to everybody. But much more to the ones who have did bigger things, and lesser to the one who are less into the deeds, to each one as much as the worthiness of his mind can receive⁶⁶⁸.

⁶⁶⁷ John: 6: 33: KJB: "For the bread of God is he which cometh down from heaven, and giveth life unto the world."; ROB: "Because the bread of God it is the one which descends Itself from heaven and give life to the world."

⁶⁶⁸ It is a mysterious "descending" (kenosis) of the godlike gifts, which it is potentiated to the level of each one, for everyone on the measure on that he increases in the capacity of receiving, in the unfolding of his spiritual powers, to take more from the treasure of the gifts hidden into itself, but to our disposal. In this universal oikonomia of God it is comprised also the historical embodiment of the Son of God, as also the embodiment into each man, growing then up and manifesting itself according to the natural gifts and with the circumstances of life of everyone. The process of this ceaseless actualization of the divine uncreated energies lasts

Towards this meaning of the present words the Savior Himself has brought us, aprioristically commanding to the disciples to not take at all care of the nourishment which falls under the senses. For He says: «Do not take care about what will you eat or about will you drink, neither of your body, or what you will put on. For all these things are searched after the Gentiles of the world. But search firstly the Kingdom of God and His righteousness, and all of these will be added to you»⁶⁶⁹. How would He urge us to ask for the ones which He has commanded before not to take care of? It is proven that he hasn't urged us to ask through prayer the ones that who has ordered us through the commandment not to take care of. Because through the prayer it can be asked only what we can seek on the basis of the commandment. Therefore what hasn't been allowed to us through the commandment of course it is not allowed to us neither to ask through the prayer. And if the Savior commanded us to seek only the Kingdom of God and the righteousness, rightly He ordered that this one to be searched for through the prayer to the ones who want themselves after the godlike plans. Through this, assuring the gift of the ones asked through the prayer, He has united the will of the ones who ask with the will of the one Who offers the gift, making through this affectionate union the two wills one and the same one.

And if it is ordered to us to ask through the prayer also the daily bread, through which it is sustained our life from here, let's not exceed the borders of the prayer, watching in a covetous way to many periods of years and to forget in this way that we are mortals and we have a life which passes as the shadow. But let's ask through the prayer, without worry, only the bread necessary for the day. Let's show in this way that we make, through the wisdom after Christ, of our life a meditation (preparation) regarding death, harmonizing our disposition of

even into the eternal life; the Sophia isn't but his infinitely nuanced form of the divine energies "descended" to the level of the creatures, to be elevated together with them. And endless dynamism crosses this world of the divine energies, which descends to the level of each creature to ascend after with each of them. This is a huge net descended into the content of the entire ocean of the created world to elevate us the ones who want to grab ourselves on it, but which continues to elevate us also after we have ascended into the heaven of the eternal life. "The bread" it is aside or inside of everyone. But one sees or uses from it only a small crumble, other one a bigger morsel, other one a bigger one, and so on; and from its endless sweetness everyone notices as much as it is able to.

⁶⁶⁹ Matthew: 6: 25-31.

the will with the nature, before death to come. And this is for not be him gluing himself on the corruptible ones, turning his desire after the nature⁶⁷⁰ toward the matter, and to accustom himself with the greediness, which lacks us of the abundance of the godlike goods.

Let`s run therefore with all our power from the love for the material ones and let`s erase the affection towards them, as would be a dust on our metal eyes. Let`s be satisfied only with the ones which sustain, but not also with the ones which sweeten our life from here. And let`s pray only for them, as we have learnt, to God, to be able to guard our soul not-enslaved, and nothing from the visible ones not to be retaining it for the sake of the soul. Let`s show ourselves as eating for living and not living for eating. Because the first thing it is proper to the rational nature; the second one to the irrational one.

Let`s be guardians of the precise prayer, showing us that we embrace with resoluteness a unique and single life, the one in Ghost, and for achieving it we are using the present one. For the sake of that one let`s agree the usage of this one, only that much to not renounce to sustain this one with bread and to guard its natural vigor as much as not being to us towards corruptness. Let`s not pursuit (pure and simple) to live, but to be us living to God, making from the body and angel (herald) of the soul, crossed by rationality through the virtues⁶⁷¹, and the soul a herald of God through the fixation into the good ones. And this bread let`s restrain it in a natural way to a single day, the shame of the Giver of the prayer stopping us to stretch the request of it to a second day.

Harmonizing in this way in a real manner our inner state with the sense of the prayer, we will be able to get closer also to the other words of it, saying:

«And forgive us our trespasses // As we forgive them that trespass against us.»

Therefore after the first meaning of the word from above, it must be asked through the prayer the incorruptible bread of the wisdom into this age, of which symbol it is «today», bread of

⁶⁷⁰ The idea of the transfer of the spiritual energy on the biological plan and vice versa.

⁶⁷¹ Body soaked by rationality or rationalized (*λελογισμένον* as he says here, or *λογικός*, as he says somewhere in the theological heads) it is the body through which are worked the virtues. Because being the body a working tool, the rationality shown through it, it is rationality oriented towards deeds. But the deeds that are conforming to rationality are exclusively the deeds of the virtue. The “rationalized” body it is a parallel to the “spiritualized body”.

which we have been separated at the beginning by the transgression of the commandment. But the one who wants to do this he mustn't know but the unique pleasure of achieving the godlike ones, of which Giver, it is by the nature, God, an guardian, according to the will, the free decision of the one who has received them; and he mustn't fear but of a single pain: of loosing these gifts, thing which happens through the advice from the devil and through the work itself of the one who tired by the drowsiness of the will, he doesn't guard the precious gift through the disposition of the will. Therefore he mustn't have the will inclined towards anything from the visible ones and consequently to not let himself deviated by any painful happenings which come upon the body. The one who truly does so, he forgives without passion to the ones who wronged him. Because the good towards which his desire endeavors nobody can kidnap it from him, being considered according to the nature impossible to be kidnapped.

That one shows himself to God as an example of virtue – if we are allowed to say so – asking to the One Who cannot be imitated to let him imitating Him, saying: «And forgive us our trespasses // As we forgive them that trespass against us». Namely he prays to God to be to him as he has been to the people. So whether, as he has forgiven the mistakes to the ones who wronged him, he want to be forgiven also to him from the part of God, it is proven that as God forgives without passion the ones whom He forgives, likewise he also forgives to the ones who wronged him, showing himself without passion towards the ones that have happened to him. He doesn't allow any upsetting memory to be imprinted into his mind⁶⁷², to not be proven that he tears apart the nature through the inclination (disposition) of the will, separating himself from some human being, he being also a human being. Being united in this way the inclination of the will with the rationality of the nature, it is done the reconcilment of God with the nature. Because otherwise it is not possible to the nature divided in itself through the inclination of the will, to receive the godlike and

⁶⁷² To shape his mind: *να διαμορφώσουμε τον νοῦς*. It is a structuring of the mind both theoretical and affective, an existential structuring. The same term of *τοπικαί* it is used by the Holy Parents also for continuous shaping of the human and angelic minds by the godlike light.

unspoken descent⁶⁷³. Maybe that's why God want to be done first the reconcilements between us; not to learn from us how to reconcile with the one who wronged Him and to forgive the punishment of the many and fearsome mistakes, but to clean us of passions and to be shown that the disposition of the forgiven ones gladly collaborates with the grace. It is proven that the inclination of the will uniting itself with the rationality of the nature, the free choice of the ones who have reached at this state will not be anymore opposite to God. Because it can't be thought anything contrary to the nature, which is both natural law and godlike law, when the rationality has gained the movement of the will to work according to it. And if there isn't anything contrary into the rationality of the nature, rightly the inclination of the will moving itself in harmony with the rationality of the nature, it will have in everything its work of harmony with God. And this work it means an active disposition, crossed thru by the grace of the One Good by nature, towards committing of the virtue⁶⁷⁴.

Therefore in this disposition is the one who prays asking for the bread of the knowledge. But in the same disposition will also be the one who, forced by the nature, will ask only for the daily bread, but he forgives the mistakes of the one who wronged him, as one who know that according to the nature he is mortal. This one, waiting in each day, as one who is not sure about the future ones, for what keeps about the nature (to die), he takes it before the nature through the disposition of the will,

⁶⁷³ It is a frequent idea at Saint Maximosos that: the will can incline towards what is against nature, which produces a division both in the individual's nature and in the general human nature through the division between individuals. The nature has rationality. When the will unites with it, it is a rational will, otherwise it is irrational. The rationality of the nature it is its general rationality, to which must be subordinated the particular rationalities of the different tendencies and limbs of the nature. The usually sinner will unites itself with the particular rationality of a tendency, disregarding the general rationality of the nature, which jeopardizes the unity and the health of the nature, endangering it through the anarchy that it encourages. The nature through itself tends towards unity. What it tears it apart is the bad or the particular inclination of the will. But a worthy to be remarked thing it is that a divided nature cannot either be, according to Saint Maximosos, united with God. Within such a nature there is a war and where it is a war there cannot be done any union or love. Everything that is contained in the vortex of the war is dominated by hatred, by the affirmation of their particularity, not by the tendency towards the union with something.

⁶⁷⁴ The godlike grace dwells into the hidden of our nature, but it waits for our will to unite with it. Only by uniting the will with it, it transforms our life entirely. Proper said what the human will gains from the union with the grace, from its interpenetration with the grace (*διαπλοκή με χάρη*), it is just its will to harmonize itself with the nature.

making himself willingly dead to the world, according to the word which says: «For You, Lord, we die each day; for You we have been reckoned as sheep for the slaughter»⁶⁷⁵. That's why he reconciles himself with everybody, to not take with him some sign of the evilness of the present age, when he will be moved to the life without old age, and to take from the Judge and the Savior of everybody the equal reward of what he has done here.

Therefore it is profitable to both of them the clean disposition towards the ones who have upset them, for all the reasons.

But especially for the meaning of the words which have remained and which are:

«And lead us not into temptation, // But save us from the evil one.»

The Scripture shows through these ones that the one who doesn't forgive perfectly to the ones who wronged him and who doesn't show to God his heart clean of any upset, shining by the light of the reconciliation with the neighbor, he won't achieve the gift of the asked ones, and he will be delivered to the temptation of the evil ones, after a right judgment, to learn that only in this way he cleans himself of sins, if he casts out from himself the upset against others. He calls here «temptation» the law of the sin, which the first man didn't have when he came to existence; and «the evil one» is the devil, who has mixed this law into the nature of the human beings and has convinced the human being, through deceitfulness, to move the desire of his soul from what is allowed to what it is forbidden, and to deviate himself towards the transgression of the godlike commandment, of which effect it has been the loosing of the incorruptibility gifted to him according to the grace.

⁶⁷⁵ Psalm 43: 22: KJB; 44: 24: ROB. The idea that the death progresses into us each day, that our nature bears into itself the death from the moment in which it is born, has been formulated by Heidegger in the definition which he has given to the human being as "Sein zum Tode". This truth as a permanent fact of conscience it structure in a characteristic way the entire existence of the human being. The one who tries to cover the transparency of this evidence he takes refuge for himself in the plenitude of a social life, running away from himself. But the ones who receive this truth, they live their own identity if a sort of sober resoluteness. The anticipation through the will of this unavoidable end at which reaches the nature, we find it out also to Heidegger, who said that the human being it is characterized by the fact of being always launched before itself, "je vor Sich sein", in which it is show in the first place the preoccupation for death.

Or again, «temptation» He calls here the willing consent of the soul with the passions of the body; and «the evil one» it is the way into which the passionate disposition becomes a deed. The righteous Judge will not deliver of any of these ones on the one who doesn't forgive the mistake of the ones who wronged him, even if this one asks for this with the speech through the prayer. But He even allows that this one to be defiled by the law of the sin and forsakes the callous and harsh to the heart one, to be taken into domination by the evil one, as one who has chosen rather the dishonorable passions, of which sower is the devil, than the nature, of which Maker is God. He doesn't impede him to willingly consent with the passion of the body, neither delivers him from the way into which the passionate disposition becomes deed, because that one, reckoning the nature of less importance than the inconsistent passions, he has ignored, in his ardor for them, the rationality of the nature. For if he would have let himself moved by it, he would have known what is the law of the nature and also what is the tyranny of the passions, which is not born from the nature, but it has been added through the free choice of the will. He would have known to cultivate the first one, preserving it through the natural works, and to banish the second one far from the disposition of the will and to guard the nature through the rationality, to tarry into itself, clean and undefiled, without hatred and division. In this way he would have done again from the disposition of the will a comrade of the nature, to not bring from elsewhere anything what the rationality of the nature doesn't offer⁶⁷⁶. Through this he would have banished any hatred and any distancing from the one related to him by the nature, for uttering this prayer to be heard and to receive twofold grace from God, for the simple grace, namely the forgiveness of the previous mistakes and the defense and the deliverance from the future ones, not being let to reach into temptation and to be enslaved by the evil one, for only one thing, namely for the fact of wholeheartedly forgiving the neighbors.

⁶⁷⁶ The sin can't be inspired by the nature. The nature can't give but fears and good inspirations. The sin comes as adding (*επισυμβαίνει*), through the fact that the human will accepts inspiration from elsewhere, or maybe doesn't want to take account everywhere about the rationality of the nature.

That's why also us, to be I showing shortly the meaning of the ones said before, if we want to be delivered from the evil one and not to be lead into temptation, let's believe in God and forget the mistakes of the ones who wronged us. «For if you will not forgive, He says, to the people their sins, neither your Father from heaven won't forgive you»⁶⁷⁷. By doing this, not only that we will take the forgiveness of the mistakes, but we will also overcome the law of the sin, not being forsaken to reach in its temptation; and on the sly serpent, the birth giver of the law of the sin, from whom we pray to be delivered, we will trample it. Because Christ Himself, Who has overcome the world, it is leader to us in this fight and He arms us with the laws of the commandments. He is the One Who through the lawful rejection of the passions connects the nature with itself through love and moves our insatiate desire towards Himself, Who is the bread of the life, of wisdom, of the knowledge and of the righteousness. He will make us through the fulfillment of the will of the Father, together servants with the angels, us who through our behavior in life we have shown ourselves as worthy imitators of the well pleasant heavenly living. And from there He will raise us again to the highest stage of the godlike ones, to the Father of the lights, and He will make us partakers to the godlike nature, through the impartation of the Ghost according to the grace, bearing in a righteous way, whole, the cause of the grace Himself, the Son by the nature of the Father, the One from Whom, through Whom and into Whom we have and we will have the existence, the movement and the life.

This mystery of deification let it be the target towards which to be us watching into prayer, to know what we were and what have we been made by the descent (kenosis) through the body of the Only Begotten One, and from where and where He has raised us through the power of His right hand, us who where in the lowest place of the world, to which the burden of the sins descended us. And in this way to love even more the One Who has spoken to us, with so much wisdom, this salvation. And through as many as we do let's show the fulfilled prayer and to prove ourselves as preachers of God, of the One

⁶⁷⁷ Matthew: 6: 14: KJB: "For if ye forgive men their trespasses, your heavenly Father will also forgive you:"; ROB: "For if you will forgive to the people their mistakes, will forgive you also your Father Who is in heaven."

Who truly is our Father according to the grace. Let`s not rather show us, through the dishonorable passions, as having as father of the life the sly one, which always plots to forcedly become master upon the nature, and to not change by lack of care our life with the death. Because each of the two ones (God namely and the devil) shares to the ones who follow him what has as his own: One destines eternal life to the ones who love Him; the other one plants into the ones who come close to him, through sneaking of the willing temptations, the death.

Because according to the Scripture the sorts of the temptation is twofold: one is through pleasure, the other is through pain. The first one is willingly chosen, the second one is unwillingly. The first one is the birth giver of the sin and from his we have been ordered to beware ourselves according to the Lord`s teaching Who says: «And do not lead us into temptation»; or: «Watch and pray, to not enter into temptation»⁶⁷⁸. And the other One is the punisher of the sin, tormenting through pains and troubles the loving of sin disposition. If somebody will endure this type of temptation, especially the one who isn`t nailed by the evil one, he will hear the great Jacob shouting: «Think at all the joy, my brothers, when you will fall into divers temptations, for the trying of your faith works patience, and the patience the proving, and the proving to has its thing perfect»⁶⁷⁹. But both temptations, the willing one and the unwilling one, are cunningly united by the evil one: the first one, by sowing the tares and stirring up the soul through the pleasures of the body, to convince it to detach its desire from the godlike love; and the second one he desires it and asks it with cunningness, wishing to break the nature through pain, to force the soul downed by the pain to put in movement the thoughts of revilement against the Maker.

But knowing us the plans of the sly one, let`s pray to not come to us the willing temptation, to not detach our desire from the love for God; and let`s manly suffer the unwilling one for showing us putting the Maker of the nature above nature.

So be it that all of us who call the name of our Lord Jesus Christ to be delivered from the sweetness from the evil one and

⁶⁷⁸ Matthew: 26: 41: KJB: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."; ROB: "Watch and pray, to not enter you into temptation. For the ghost is zealous but the body helpless."

⁶⁷⁹ Jacob: 1: 2; Romans: 5: 41.

to liberate us from the future pains, through the impartation from the hypostasis of the future goods, which will be shown to us in Christ Himself, our Lord, the Only One extolled, together with the Father and with the Holy Ghost, by all the creature. Amen.

End and praise to God.

CONTENT

Preface to the First Edition from 1947	2
The Preface of the Translator to the Second Edition	4
Saint Maximos the Confessor. The Life	6
The Writings of Saint Maximos the Confessor and Their Order	9
The Teaching of Saint Maximos the Confessor	14
Ascetic Word	22
Four Hundred Heads about Love	63
Forewords toward Elpida	63
The First Hundred	64
The Second Hundred	82
The Third Hundred	105
The Fourth Hundred	126
The End of the Fourth Hundred of Heads About Love The Scholia of an Unknown	144
Theological (Gnostic) Heads (The Two Hundreds Heads on the Knowledge about God And the Oikonomia of the Son of God)	151
The First Hundred	151
The Second Hundred (The Second Centuria of the Gnostic Heads)	189
Questions, Perplexities and Answers	232
Interpretation of the Lord`s Prayer	278